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The
CHRISTIAN CENTURY

Published Weekly

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Ethics in Time of Inflation
By Ralph Borsodi

Darkness Over the Danube
By Robert Root

Showdown on U.M.T.
An Editorial

NOVEMBER SURVEY OF BOOKS
Reviews of Books by John C. Bennett, Hampton Adams, Liston Pope, William Ernest Hocking, Wilbur C. Abbott, Edith Lovejoy Pierce, Reginald D. Manwell and Francis X. Curran, S.J.

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In This Issue

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November 5, 1947

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Calendar of Coming Events

Nov. 3-5. 19th Annual Conference on Preaching, Boston University School of Theology.
Nov. 4-5. Disciples of Christ Regional Conference on Christian Unity and Cooperation, Brite College of the Bible, Fort Worth, Tex.
Nov. 4-6. National Convention on the Church in Town and Country, Rochester, N. Y.
Nov. 4, 11, 18, 25; Dec. 2, 9. Conferences on Psychiatry and the Minister, Chicago.
Nov. 5. Institute for Religious and Social Studies Lecture on "What the World Has Done to Me Spiritually in the Past Ten Years," Chicago; George N. Shuster, speaker.
Nov. 5. Lutheran Regional Seminars on Lund Assembly, Dayton, Ohio; LaCrosse, Wis.; Omaha.
Nov. 6. Institute for Religious and Social Studies Lecture on "What the World Has Done to Me Spiritually in the Past Ten Years," New York city; Samuel McCrea Cavert, speaker.
Nov. 6. Lutheran Regional Seminars on Lund Assembly, Des Moines; Fort Wayne, Ind.; Rock Island, Ill.
Nov. 7. Lutheran Regional Seminar on Lund Assembly, Mason City, Iowa.
Nov. 7-8. Institute on the Church and World Order, Virginia Council of Churches and American Friends Service Committee, Richmond, Va.; Paul Hutchinson, Benjamin Mays, speakers.
Nov. 7-8. "Little Pittsburgh" Conference, New York city.
Nov. 7-8. Oklahoma Christian Youth Convention, Tulsa.
Nov. 9. World Order Sunday.
Nov. 9. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Nov. 9. Ford Hall Forum, Boston; Robert St. John, speaker.
Nov. 10-11. Disciples of Christ Regional Conference on Christian Unity and Cooperation, Union Avenue Christian Church, St. Louis.
Nov. 11. Boston Institute for Religious and Social Studies; Prof. Gordon W. Allport, Louis E. Sullivan, S.J., speakers.
Nov. 11. Chicago Institute for Religious and Social Studies; Fr. Charles N. R. McCoy, Prof. Bernard E. Meland, Rabbi Ralph Simon, speakers.
Nov. 11. New York Institute for Religious and Social Studies; Lyman Bryson, Lindsley F. Kimball, Elmo Roper, speakers.
Nov. 11. Lutheran Regional Seminars on Lund Assembly, San Antonio, Tex.; San Francisco.
Nov. 12. Lutheran Regional Seminars on Lund Assembly, Fresno, Calif.; Houston, Tex.
Nov. 13. Disciples of Christ Regional Conference on Christian Unity and Cooperation, College of the Bible, Phillips University, Enid, Okla.
Nov. 13. Lutheran Regional Seminars on Lund Assembly, Dallas, Los Angeles.
Nov. 14. Lutheran Regional Seminar on Lund Assembly, Phoenix, Ariz.
Nov. 14-16. American Federation of Lutheran Brotherhoods Biennial Convention, Milwaukee.
Nov. 14-16. World Alliance for Friendship Through the Churches Annual Meeting, Boston.
Nov. 16. Men and Missions Sunday.
Nov. 16. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.
Nov. 16. Ford Hall Forum, Boston; Quincy Howe, speaker.
Nov. 16-Dec. 17. United Church Canvass Campaign.
Nov. 17-18. United Council of Church Women, Six-State Area Meeting, Oklahoma City.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

A SOMBER FITNESS attends the return of part of our war dead from Europe in time to be honored on our dead holiday—Armistice Day. Armistice Day came into being spontaneously as a day to render tribute to those who fell in a war that had broken the rule of force, made the world safe for democracy, established the rights of small states, set up a new world order under a solemnly covenanted League of Nations, and ended war itself. Or so we thought. Today, Armistice Day is celebrated, if at all, as a reminder of hopes vanished rather than as a celebration of aims won. The return of the dead in a Second World War, while World War III piles up blacker and ever blacker on the horizon, should be—as General Eisenhower confessed in his speech at Kansas State—another warning that war settles nothing. The slogans of the First World War had become a reproach before Hitler invaded Poland. Now the slogans of the Second World War—the Four Freedoms, the Atlantic Charter and the rest—leave a bitter taste on the lips. War got rid of the Kaiser, and brought Hitler! Again war has got rid of Hitler, and brought Stalin! Now there is talk of war to get rid of Stalin, which will bring . . . what? All the peacetime theatrical pageantry of the armed services is being employed, as these words are written, to honor the returning dead. The only honor worth anything, however, to them or their survivors, would be a lasting peace. Will they be given that?

The Honored Dead

President Summons Special Session

PRESIDENT TRUMAN has at last called Congress into special session. The emergency meeting will convene on November 17 and, according to the President, will have two purposes. It will be asked to pass legislation to control inflation and to enact measures of aid to Europe and Asia. Newspaper reports and the President's radio address explaining his summons had given the impression that the special session would be asked only to provide the "stop gap" aid needed especially by France and Italy. But Senator Taft revealed on October 25 that Mr. Truman has told him that the full scheme for the four-year Marshall plan will be submitted for immediate action. No indication has as yet reached the public as to the nature of the inflationary controls for which the President will ask. It is said they will not provide for a return to wartime wage and price controls or any system of government food rationing. If not, their power to halt inflation will be questioned. So far as aid to Europe is concerned, the prospect is now for fairly rapid action, helped along by the first-hand observations of the congressional committees which have been overseas. The Krug report, which should be studied in detail by all citizens who want to know what they're talking about when the Marshall plan is discussed, shows that the United States can do what it is being asked to do for Europe and Asia without straining its economy. This is one fact to hold always in mind during the swirling debate ahead, namely, that nothing yet proposed involves any real sacrifice on the part of the American people.

Britain's Grim Struggle

SUCH MEASURES as Sir Stafford Cripps and A. V. Alexander reported to Parliament on October 23 mean that if self-denial can save England, that doughty nation will be saved. Sir Stafford's first move as Britain's economic "dictator" is to slash the average Englishman's diet by another 200 calories a day, cut him off entirely from American tobacco, cut capital construction by £200,000,000 a year, cut the sugar ration by two more ounces a week, cut the distribution of dried eggs and announce that the bacon ration will be held at one ounce weekly. In this way, the minister of economic affairs hopes to bring Britain's exports and imports into balance by the end of the next fiscal year. At the same time Mr. Alexander, defense minister, confirmed the rumors that cuts in navy personnel to release manpower for productive jobs have reduced the home fleet to one cruiser and four destroyers, and that nowhere on the seas is there a British battleship left in commission. This admission left the Tories incredulous and spluttering, as can well be understood in the

light of the supposed relation between British security and sea power. It shows, however, that the British cabinet has concluded that there is no immediate danger of war in Europe, and that it realizes the worthlessness of an external naval defense if an economic and social collapse threatens at home. For thus sizing up its problems in realistic terms and for dealing with them with such courage, the Attlee government merits the praise and support of all the rest of us.

Still Trying to Wreck the Ecumenical Movement

A DISPATCH from Religious News Service reports that the American Council of Christian Churches, the fundamentalist organization formed to fight the Federal Council, has called a conference to meet in Amsterdam next August, the week before the organizing meeting of the World Council of Churches, to form an "International Council of Christian Churches." "The purpose of such an assembly," according to the call, "would be to adopt a name, to establish a doctrinal standard expressive of the common evangelical doctrines, and to set up a representative democratic body to give a constructive testimony to the Lord Jesus Christ, and to stand against the World Council of Churches." The real purpose is revealed in that final clause. The American Council of Churches has been trying for years, with no success, to wreck the Federal Council. Now it proposes to lift its malevolent intentions to the world plane, and to try to wreck the World Council at birth simply because churches which are members of the Federal Council have declared their intention of joining the World Council. The fact that the 25 denominations in the Federal Council will form but a small portion of the 124 in the world body, the fact that the World Council will contain numbers of bodies with conservative theological backgrounds, the fact that every communion in the World Council will have affirmed that it "accept[s] our Lord Jesus Christ as God and Savior"—all these facts mean nothing to this little group of American fundamentalists intent upon their purpose of deliberate wrecking. Such an effort to destroy the ecumenical movement at this critical juncture in Christian history is no "constructive testimony to the Lord Jesus Christ." On the contrary, it is a testimony to the continuing ability of the devil to seduce men whose eyes are blinded by their own vain imaginings to do his work.

Justice as a War Casualty

YEARS are always required after a war to rescue justice from the perversions which a military crisis produces. The Supreme Court is now working its way through a string of cases which review several invasions of civil liberty that occurred during the recent conflict. By no means all of these cases are receiving the public attention they deserve. Until they do, the highest court may prove reluctant to act. For example, the Milch and Pelley cases involve judicial precedents that should not be overlooked. According to the *St. Louis Post-Dispatch,* German Field Marshal Milch, sentenced at Nuremberg to life imprisonment for war crimes, petitioned the Supreme Court for a review, charging that his treatment violated the Geneva convention for the treatment of prisoners. With Justice Jackson abstaining, because of his part in the Nuremberg trials, the court divided, 4 to 4, on the question of considering the Milch case. It then ruled that, because of the tie, the case would not be heard. The *Post-Dispatch* points out that in the past such a vote would have secured a hearing, and that even in cases where only three justices thought a review warranted, it has been granted. Can the new precedent be in any way connected with the court's distaste for the prospect of having to pass on the justice of the Nuremberg procedures? If so, it is unworthy of American judicial traditions. The Pelley case concerns the run-around which William Dudley Pelley, erstwhile Silver Shirter, has been getting from the courts in his efforts to secure a writ of habeas corpus. No court has been willing to affirm that it has jurisdiction, and now the Supreme Court dismisses his appeal. So Pelley has been barred from arguing his contention that he was convicted of acts which were not legally criminal. He is thus stripped of rights which the Constitution assures to every citizen. Neither Milch nor Pelley is an engaging figure. The greater the importance, therefore, as Justice Oliver Wendell Holmes long ago pointed out, of seeing that they get the full protection of the law.

Poland Claims She's Being Robbed

SPEAKING of American justice, Poland has raised an issue which can hardly be ignored by any who are jealous for the honor of the United States. It rises out of the gold stolen from that country by the German invaders. As long ago as the reparations conference of December 1945, the United States joined with the other principal victors in agreeing that no plan for disposing of this gold —much of which was captured in nazi hoards when the American armies swept across Germany—should be put into effect until the claims of Poland and other nations had been considered. But two weeks ago, in a desperate effort to give the French another economic shot-in-the-arm and to shore up the Ramadier government before the French elections, more than 125,000 kilograms of this gold were turned over to France. The Poles claim that this was in contravention of the agreement and that it constitutes, on the part of the United States, a compounding of the original nazi thievery. They contend that the question of their relation to Russia has nothing to do with the matter; the issue is simply whether we mean to restore stolen goods. With as clear-cut an ethical issue as this raised, it would certainly seem wise, before any more of the captured gold is distributed, either to hear the Polish case before the "Big Four," or to pass it along to the U.N. for a ruling.

Balkan Commission Voted By U.N. Assembly

RUSSIA lost another skirmish in the Assembly of the United Nations last week. At least, the press reported the Assembly's action in voting approval of a resolution on the Greek issue as a Russian defeat. The resolution,

sponsored by the United States, provided for a special U.N. committee, with headquarters in Salonika, to watch Albania, Bulgaria and Yugoslavia and, if they do not behave themselves in their dealings with Greece, to report back to the U.N. and, possibly, recommend a special session. Because Russia opposed it, and announced that it would have nothing to do with the Salonika commission, the United States is held to have scored a victory. One wonders, however, how real the victory was. The important fact about the Assembly at present is the apparent growth of opposition on the part of countries outside the Russian bloc to American leadership. This opposition had forced a drastic watering down of the Balkan resolution before its adoption, and even in its watered-down form the Scandinavian and Arab countries and India abstained from supporting it. This same opposition from the small nations brought an adverse vote in committee against the American demand for an immediate resolution in favor of the partition of Palestine, without waiting to see what the details of the American partition plan might turn out to be. The small nations thus served notice that they weren't buying that pig in that poke. Finally, the small nations' fear of the direction in which the United States is trying to push the U.N. registered in support of an Australian resolution, modifying Mr. Vishinsky's "warmongering" resolution, which calls on member nations to encourage a friendly tone and discourage belligerence in their press and official propaganda. Evidently, the small nations do not believe that the United States government should be asked to censor the American press, but they do think it could do more to aid constructively the cause of friendly relations.

Labor Plans Further Cut In Power of the Lords

ALMOST everything else in the king's speech opening Parliament was pushed into the background by the announced intention of the Labor government to cut the power of the House of Lords beyond the low point to which it has already sunk. As matters now stand, the Lords cannot touch a financial bill passed by the Commons, and any bill passed by three successive sessions of Commons becomes law no matter how much it may irk the overwhelmingly Tory upper chamber. Now Mr. Attlee intends to cut another year from the Lords' veto power; any bill twice passed by the Commons will become law. A noisy outburst of indignation is greeting this proposal, both from Tory politicians and from most of the English press, in which Labor has little representation. Small as is likely to be the actual effect on British political life, this legislative proposal may engender as much excitement as did President Roosevelt's attempt to pack the Supreme Court. If this were a development in American politics, we would suspect the Attlee cabinet of having raised this emotion-surcharged issue to divert the attention of the masses from continuing lack of housing and food shortages. Since it is England which is involved, we are expected to believe that such motives never operate. In any event, it is not impossible that concentration on the future of the House of Lords may make the decision between Britain's major parties in the next general election swing on a marginal issue—something which American party managers often regard as the height of political astuteness and dexterity.

Mr. Byrnes Pleads Innocent

SOMEWHERE in his book, *Speaking Frankly*, the former secretary of state, James F. Byrnes, comments on the way in which Mr. Molotov, after needling other diplomats around an international conference table into an outburst, would look on with an air of astounded innocence that any such reaction should have followed his provocation. Mr. Byrnes now appears to be trying to play the Molotov role of astounded innocence himself. How in the world did the idea ever get around that he had advocated resorting to force in dealing with Russia? Mr. Byrnes can't imagine! All he said, as he pointed out in a speech to South Carolina Masons, was that if the Russian army did not withdraw from Germany when the U.N. Security Council (minus Russia) told it to, then the United States must be ready, in company with other U.N. members, to take "measures of last resort" against the Soviet Union. But "measures of last resort" does not contain the word "war" or the word "force." What could possibly lead the Russians, and still more the British, the French and a good many Americans, to think that our "chief architect of postwar foreign policy" could have any such idea in mind! Of course Mr. Byrnes can't get away with this protestation of innocence. "Measures of last resort" means war and nothing else. Using "measures of last resort" to make the Russians get out of Germany means making war to drive the Russians out of Germany—that, and nothing less. It is a pity that Mr. Byrnes should try to add trickery with words to his irresponsibly provocative essay in authorship.

Are Europe's Wealthy Being Favored?

THREE WEEKS AGO reference was made in these columns to the intimation made by the Herter committee regarding the size of hidden French assets in this country. ("Returning Congressmen Spread Suspicion," October 15.) Now the *United States News* publishes a detailed study which professes to show that wealthy foreigners—most of them Europeans—have tucked away enough gold, currency and easily convertible assets in America and Switzerland to more than finance the Marshall plan. "Billions of dollars owned by foreigners," says this weekly, "are hiding in the United States and in other havens of safety. No one knows exactly how many hidden billions there are, but official records show that foreign gold and dollar resources add up to $26,300,000,000." The *News* then proceeds to break down these figures into their component parts, and adds that the foreign balances in American banks are now $2.5 billion more than in 1939, while Europe's present gold and dollar balance of $9 billion is more than $3 billion above the prewar figure. If these allegations are true, two things would seem to follow. These vast amounts which wealthy individuals have managed to smuggle out of Europe and hide over

here should bear their share in financing Europe's recovery, without leaving almost the whole load to be borne by the American taxpayer. And the United States government should stop hiding this millionaires' hoard from the reach of the tax collector. There are ways by which all such secret caches can be forced into the open. And in the open is where they belong.

Showdown on U.M.T.

IT WAS NO COINCIDENCE that a barrage of proposals looking toward the militarization of America descended on the public about the time President Truman called for a special session of Congress. Secretary of Defense Forrestal, General Eisenhower, former Justice Roberts and the heads of the older ex-soldier organizations, as well as numerous less notable persons, immediately raised their voices in a cry for industrial mobilization or military conscription. It may be expected that the noise will increase, with the persistent throb of African war drums, as federal legislators pack their bags and entrain for Washington. No effort will be spared to stampede the special session of Congress into early action. The showdown on universal military training is here.

Two events indicate that the men who are planning the legislative strategy for a peacetime draft have decided that this is the time to move in for the kill. The idea of industrial mobilization, recently brought forth once more by Secretary Forrestal, is always trotted out when conscription of manpower is up for decision. It played an important role in 1940 when Congress, for the first time in our history, voted to conscript men while the nation was not at war. As an answer to those who insisted that property is not more sacred than life, so one should be conscripted if the other is, a plan was then perfected to conscript industry. But it was not put into force when war came, and a congressional investigating committee is now trying to learn why. The same over-all mobilization scheme is advanced now as a smoke screen to cover the principal objective.

A second indication of the seriousness of the present situation is the appearance of former Justice Owen Roberts as head of a so-called National Security Committee. This is to serve as a publicity front for the drive for conscription of manpower. This committee also had its counterpart before the Second World War. Such a device is more necessary now because the public relations section of the army is under investigation by the department of justice for illegally using public funds for U.M.T. propaganda. Nobody expects that the present department of justice will do anything about the misappropriation of funds for this purpose, but the word has evidently gone out that the army has overreached. So the new Roberts committee is taking over.

What is the concrete proposal on which the present administration, together with the army and a section of the industrial and financial leadership of the country, seeks a showdown? It is incorporated in H.R. 4278, "a bill to enact the National Security Training Act of 1947." In spite of attempts to disown the term and to disguise the fact, this bill sets out to impose a system of permanent conscription on the United States. The bill is modeled on the Selective Service Act of 1940 and carries the same drastic penalties for non-compliance. It requires all males under twenty to enter the armed forces for a year. Trainees will to all intents and purposes be a part of the armed forces of the country, although they will be members of a distinctive corps. Training is to be given by the regular army. There is no provision which guarantees that trainees may not be sent out of the country in an emergency. The administration decides on what constitutes the emergency.

Six months of the training will be given in a basic military course. The remainder will be given in the "National Security Training Corps" or in one of nine optional forms of military service. The bill has a section (206) which applies to any person "who by reason of religious training and belief, or humanitarian considerations, is conscientiously opposed to participation in military training in any form." It requires the assignment of conscientious objectors *for one year* to non-combatant training or to "training with such department or agency, other than the war or navy departments, as may be prescribed by the commission." This provision would make possible the revival of Civilian Public Service camps, if anybody can be found to administer them, which is doubtful. It does not prevent the government from repeating all the mistakes which sent to prison in the last war thousands of Jehovah's Witnesses and objectors to war on philosophical or political grounds.

Thus the armed establishment, which now numbers more than 1,000,000 volunteers, will be increased by a corps of conscripts equal in number. The immediate cost in dollars to the people of the United States has been variously estimated at between two and six billions a year. This sum will have to be added to the present defense budget, which approximates $11 billion annually. The estimates of cost of U.M.T. always omit losses incurred by the individual and the nation in the productive or educational earnings of the millions who will be drafted.

Deteriorating relations with Russia and the general mood of frustration over the delay in settlement of the Second World War make this the psychological moment for proponents of U.M.T. to strike. Nevertheless, we believe that sufficient sanity is left in the country to defeat the counsels of despair which constitute the only real argument for conscription at this time. This is even more likely if the churches choose this time and this issue to reassert their proper function as the conscience of society.

Universal military training should be defeated for three reasons. First, the proposal is worthless as a measure of national security. The United States has now more than 10,000,000 militarily trained and experienced men, who would be available in any crisis which may occur in the next decade. Hanson W. Baldwin, military expert of the *New York Times,* says that the U.M.T. plan "is a horse-and-buggy military policy in an atomic and missile age. It would put millions of quarter-trained 'bodies' into uniform on any future mobilization day—an army as helpless to ward off attack upon our cities as the Polish cavalry

was against the German tanks of 1939. It would provide neither time nor defense; and what is worse, its adoption would handicap the development of a realistic military policy." Gen. H. C. Holdridge says that "mass armies trained under U.M.T. are useless for foreign wars."

Second, this plan would further undermine democracy in our own country. It should be defeated because it subjects young men at a formative age to the arbitrary controls, the rigid caste system, the blind obedience of the military system. The first step of the occupation authorities in Germany and Japan was to outlaw military training because by its nature it is hostile to democracy. Shall we now subject ourselves to the very system which brought our enemies to ruin? No! We should depend in the future as we have in the past on policies of peace and on voluntary recruitment of the small forces necessary to carry out such policies.

One aspect of the argument for U.M.T. has not received the attention it deserves. The President's handpicked "advisory commission on universal training" favors it because it would supply a force equipped to handle "subversive elements within the domestic population," and so would "develop national unity." Such unity is the solidarity of the police state. General Holdridge says that U.M.T. would be useless for foreign wars but "ideal for suppressing our own population." Democracy, based on the principle that just governments depend for their powers on the consent of the governed, will embrace conscription only when it is ready to commit suicide. The argument that we need conscription because Russia has it boils down to an assertion that our hope of survival is to espouse dictatorship as Russia has done.

Third, Congress should defeat conscription because only by so doing can we hope to throw our weight fully into the balances for world government at this critical time. We fear that this point will not receive adequate consideration in the coming debate in Congress. Proponents of U.M.T. throw dust in the air when they say, usually as an afterthought, that a peacetime draft is necessary if we are adequately to support our commitments to the United Nations. What they mean is that our representatives ought to carry to every conference table the threat of a mass army as large as that of Russia. But a mass army trained according to the U.M.T. plan is a delusion. It would carry no weight in the politics of power. It would deceive nobody but ourselves.

On the other hand, if Congress refuses to adopt this illusory and dangerous scheme, we will say to the world that we intend to rely, as we have pledged in the United Nations Charter to do, on law, not force. The unfolding logic of events will compel us to make increased use of the United Nations and such other instrumentalities of peace as are available or can be created. The demands of security as well as of our economic and social well-being will make it necessary for us to carry through our promises to build effective instruments for peace and justice. We will be compelled to act with energy to break the deadlock on disarmament, to make effective the Economic and Social Council as a device for removing the causes of war, to get early action on an international police force, to expedite the development of peaceful uses of atomic energy. Each new threat to world order will give us further reason and opportunity to demonstrate our good faith as a member of the world community.

The world has moved past the stage of troglodytic mass armies. Since Hiroshima it has entered an age in which the only defense against war and the only hope of survival is to prevent war from beginning. Over and over our men of science have repeated that no defense is possible against atomic or biological attack. They have done their best to din into our ears the truth that henceforth there can be no time for mass armies to mobilize and that they could do nothing if they did assemble. Professor Einstein has gone so far as to state that the national state is obsolete because it has lost its power to defend its people. Under the present circumstances, the fact that adoption of U.M.T. is seriously proposed as a national policy reveals the moral and intellectual bankruptcy of American statesmanship. It should be summarily defeated so that Congress can get down to the real business at hand. That business is to unite with other nations in creating a just and durable peace.

The Isolation of Silence

EDITOR THE CHRISTIAN CENTURY:

SIR: Whatever reports from 1946 you read or leave unread, you will not neglect the wisdom which is contained in *The 1946 Report of the Rockefeller Foundation.*

It is not comfortable reading. We are compelled to consider to what the insanity of war leads. We have to deal with the present, which it has left with us, and the future that we must face. It is the purpose, admirably fulfilled, of Raymond B. Fosdick to trace in barest outline some of the ways in which the beneficent institute of which he is president is now busy in trying "to tie together again the threads" which were broken in the war. First he has to show how "war not only destroys; it isolates," and isolation means intellectual stagnation. During the years in which the Prince of Darkness seemed everywhere to be putting out the lamps of hope, the dedicated servants of science in all lands were shut off from each other. They could not speak, and as Thomas Mann, who is quoted here, put it, "speech is civilization itself . . . it is silence that isolates."

The men of science are always a team of explorers, ready to give and to receive. They can depend upon each other. They are reduced in their powers when they are left to themselves. Indeed the search for truth is always too big a thing for any one man. During the years of the war, even when voices were raised in many countries they were not audible to the rest of the world. "Silent were the laboratories, in Paris and Oslo and Utrecht and Prague" and other famous garrison-cities of this splendid adventure of the human spirit.

The scholars who missed the living speech are shown to have suffered irreparable losses. There is a list of "unknown goals which otherwise might have been reached. It has on it, in invisible ink, the record of the advance which might have occurred in the cancer problem." In an impressive picture the president conjectures, for exam-

ple, the results which might have flowed out of "an evening's conversation upon protein structure between groups of English, American, French, Belgian and Swedish scientists." Not only in science, but in what used to be called the humanities, what has been lost!

But surely you and I know how the isolation of silence oppresses us in our religious searchings after truth and the opening of the ways to the Kingdom of God. They that knew the Lord spake often one to another.

Scholars are of all men the most generous in their help one to another. You must have marveled often in reading the preface to some learned book and discovering how the author acknowledges the help—very often an incredible measure of help—he has received from his colleagues and friends. To interchange their first thoughts one with another is of the very essence of their life work. But what is a living reality in such men should be far better known among the rank and file of Christian ministers, many of whom dwell almost in complete silence in the region of their deepest thought.

A scientist once told me how during the First World War he made a discovery in a line of study which was almost his own peculiar province. The only man who could have shared it, he said sadly, was living in the enemy's country and could not be called to rejoice with him. That is another penalty of silence.

We cannot profess to fathom the secret of the divine purpose, but we can be sure of this one thing: the discovery will come to the children of men joyfully making their common endeavor and arriving with songs of everlasting joy upon their heads, one happy band of brothers. No one will say, "Alone I did it."

But do let me thank Mr. Raymond B. Fosdick and his colleagues.

Ever yours in a preaching mood,
QUINTUS QUIZ.

VERSE

Thanksgiving 1947

THOU God of Power whose loving will
Calls nations forth by faith to live,
May we thy purpose high fulfill—
To thee our thankful praise we give.

Thou God of Truth whose sovereign Word
Obedience claims from all mankind,
With humble hearts we hail thee Lord,
Ourselves in loyalty we bind.

Thou God of Grace whose mercy reigns
Where'er our sin forgiveness needs,
Restore our souls, break evil's chains,
Empower us, God, for righteous deeds.

Thou God of Love whose pitying sway
Holds all thy world for changeless good,
Through Christ thou speakest to our day,
With joy we take him, Heavenly Food.

Thou God of Peace where hate prevails
And chaos blasts our beauteous earth,
Free us from war, may love prevail,
And good will herald man's new birth.

PHILIP L. FRICK.

Poet's Intransigence

WHEN I have seen earth's mighty kingdoms fall
From purple heights to win the scorn of men,
And pride-filled statesmen, hailed as All-in-All,
Reduced to prattling hucksters of the pen;
When I see how the panoply of war
Can in a twelvemonth lie in rusty waste,
How bold war lords, allies of great god Thor,
Can at a word to bleak oblivion haste;
When I am stunned at what my ears now hear:
A freedom won by hosts of men in arms,
Now suppliant, amid wild cries of fear,
The "Great Crusade" snuffed out by new alarms;
As I see this—how futile all things seem—
With new-found zeal I fashion a new dream!

THOMAS CURTIS CLARK.

Thoughts on a News Item

TO THINK that where young Jesus lay,
Whose love has colored our human way,
There should be terror and stratagem!
"A bomb has fallen on Bethlehem."

LUCIA TRENT.

Yet Not in Vain

AUTUMN is come to the dunes again,
Each day the holly reddens more,
The russet sea-oats in the rain
Shudder along the wind-swept shore.

Blown from the ocean, mist and spray
Tangle in larch and live oak tree;
The fog horn wails across the bay
To lonely ships that brave the sea.

Ripe fox-grapes cluster in the grass
For any gleaning hand to own.
Waiting, where gray gulls screech and pass,
A woman seems like carven stone.

Impermanent the flower, the fruit
Each season brings, yet not in vain
Are dead leaves idly tossed about—
April will come to the dunes again!

JOHN RICHARD MORELAND.

Ethics in Time of Inflation

By Ralph Borsodi

SOME DAY, I hope, economists will awaken to the fact that it is positively harmful to discuss economics, or for that matter any kind of social or political question, except within a frame of reference essentially ethical in structure. Recently I have received hundreds of letters from persons who ask what can be done about inflation. Many of the writers rise above concern for personal financial welfare to inquire not only what is the profitable but also what is the right thing to do.

One such letter came from a retired minister, A. R. Sanson of Muskogee, Oklahoma. He wrote: "It would interest me to know your solution for the problems of retired ministers and missionaries who have an income which inflation has made inadequate for their needs. Does that program live up to the principle stated in Romans 14:19—'Things which make for peace and things wherewith one may edify another' "? This question deserves consideration because it raises the problem of what to do about an economic problem within the framework of Christian principles and ethical behavior.

I

The hard financial and economic fact which at present confronts families like my correspondent's is that persons with more or less fixed incomes continue to receive the same number of dollars weekly or monthly or annually, but the prices which they have to pay for everything they buy are roughly double what they were before the war. Families whose incomes are relatively flexible, as is the case with those dependent upon farming, wages, salaries, dividends or profits, escape the worst of this dilemma. Inflation makes them suffer, but not nearly so much as those whose incomes do not reflect in any manner the rise in prices. Before considering what may be done about this problem in economic or financial terms, let us consider what are the rights and wrongs of the matter in terms of "things which make for peace and things wherewith one may edify another."

The generally accepted answer of most people, including those who call themselves liberals and progressives, is to keep prices down. If necessary they approve resort to law and the use of the police power to prevent prices from rising. Those who presumably "profit" from rising prices are stigmatized as profiteers. The politicians and bureaucrats who attempt to thwart them wrap themselves round in an aura of virtue concerning the genuineness of which I wish to distill some doubt. But as a matter of fact, is the farmer who is receiving the highest prices in history for hogs, corn and cattle behaving unethically? Are the miners who have tripled their wages and the mine-owners who have doubled the price of coal acting in an immoral manner? Is the butcher who has raised the price of meat to around a dollar a pound, the milkman who is charging more than 20 cents a quart for milk, the grocer who demands a dollar for a dozen eggs—are they behaving in an unchristian way?

But look at the problem from the other side. Are we behaving like Christians when we continue to take advantage of rent-control laws and pay the same rents that we paid before the war? If equity, and not sheer self-interest, is the criterion in answering this question, the answer has to be unequivocally "No!" It is certainly in the selfish interest of the tenant not to have to pay twice the rent he paid before the war. But what about the rights and wrongs of the landlord who finds that his taxes have doubled and that he has to pay plumbing contractors $4 an hour where he used to pay $1.50? It is certainly in the selfish interest of the consumer not to have to pay higher prices for what he buys. But what about the morality of asking the dealer, the manufacturer, the miner and the farmer to absorb the higher prices they have to pay for every item which enters into their production and distribution costs? The truth is that we have been persuaded to equate the self-interest of the great masses of consumers with morality and decency, and to ignore the question of the rights of the various minorities who lose if such a standard of behavior is imposed upon them.

The widespread impression that it is right to use the coercive powers of the state to prevent prices from rising at this time is really based upon a confusion of cause and effect. We fail to distinguish between the etiology and the symptoms of the grave financial disease from which the nation is suffering. Something, it is true, is rotten in Denmark, but it is not rising prices.

II

When the currency is inflated, as it was during the depression in order to finance the New Deal, and as it has been since 1939 in order to finance the cost of the Second World War, a general rise in the price level reflects nothing in the world except the debasing of the dollar by the government officials responsible for the fiscal and monetary policies of the nation. Jefferson and Lincoln denounced such government machination in the most unmeasured terms. They considered it among the most vicious and immoral practices in which public officials can indulge. The fact that it was indulged in during the depression and to carry on the war, for allegedly noble purposes, does not alter the nature of the action. Good ends do not justify bad means.

They do not even justify relatively bad means—the lesser of two evils—if there are alternative means which are good and not evil. Inflation and deflation are always immoral, no matter what the alleged reason for indulging in such fiscal policies, because morality calls not for a varying but for a stable monetary medium. Unfortunately for the general public, stabilizing the dollar would deprive two of the most power-vested interests in the nation of their most profitable privileges. It would deprive Wall Street and the stock and commodity markets of the privilege of speculating in the rise and fall of the general price level, and it would deprive the politicians in

Washington of the privilege of spending by means of concealed taxation.

The inequity which we really face is that not of the so-called profiteers but of public officials. For the fact of the matter is that most of these high profits are precisely as spurious as all the other high prices with which we are faced at present. The manufacturer whose monetary profits have doubled as compared with his prewar profits has not increased his real profits a particle. When he turns around to use his high profits—let us say for the purpose of replacing his worn-out buildings or machinery, or for the purpose of rebuilding his inventory of materials and supplies—he too finds that he has to pay out twice as many dollars as he paid before the war. So the purchasing power of his profits is not really larger than it was before the inflation. Most so-called profiteers in rising prices are as badly fooled by this phenomenon as the general public.

The people who are unable to hold their own—whose income does not consist of wages or of profits which rise with the rise of prices, but is fixed at the prewar level—are the ones who really lose and are most shamelessly cheated by inflation. The man on a fixed income is the victim of a gross immorality—an immorality perpetrated not by the people who are raising prices but by those who have debased and cheapened the dollar. The primary responsibility for practicing that immorality, before the debacle of 1929, was that of "investment" bankers and speculators in Wall Street. The primary responsibility for it since the New Deal is that of the politicians in Washington.

III

My answer to the question of what those who have nothing but a fixed income can do at present about inflation must be a very pessimistic one. Most of them can do nothing. Unless they have in addition to their pensions some savings or capital which they can put into the purchase of a home or into equipment, land and livestock with which to produce things for their own families, there is nothing they can do to help themselves except shop around and buy in as large quantities as possible and so try to cut down their cost of living. Moving into small communities or out into the country where rents are lower will help, because there they can buy direct from farmers and very frequently avoid the high costs of transporting and distributing goods in cities. But no matter how far they go in this direction, so long as their income is still a fixed quantity of dollars they will be squeezed and squeezed as the inflationary program is progressively carried on by the public officials who try to divert attention from their own responsibility in the matter by raising a hue and cry about profiteering.

The only group of persons who can really do anything for those on fixed incomes are the trustees of pension funds and the directors of insurance companies and other corporations which dispense these incomes. So long as the administrators of these funds are content to go by the letter of the bond into which they have entered with those dependent upon them, they will simply see to it that they pay out scrupulously the exact number of dollars originally promised, quite without regard to the fact that the purchasing power of those dollars has been cut in half as a result of the fiscal policy of Washington. But it seems to me that it would reflect a much higher standard of morality—perhaps even a Christian and therefore super-verbal and super-contractual morality—if they were to ask themselves what they might do in dealing with the situation of which their dependents are the victims.

And there is something they can do. They can immediately begin to shift their investments from government and corporate bonds and real estate mortgages and other channels, highly approved by financial authorities of which they are usually representative, into equities or, best of all, into actually productive property. They would thus make it possible to raise the amounts they pay out in dollars and so somewhat offset the rise in prices.

IV

I can probably make my point clear by an illustration. The Metropolitan Life Insurance company is the biggest institution in this country which dispenses fixed incomes of the kind we are discussing. Most of its investments still consist of corporate and government bonds and loans of precisely the kind that are being depreciated by inflation. In recent years a profoundly significant change of policy has been initiated by this company. It has been backing a series of gigantic housing projects in and around New York city. It is not making loans upon these projects. It is the actual owner of these immense developments. Therefore, the rise in rents which will eventually come from them will tend to offset the decline in the purchasing power of the dollar as inflation proceeds.

The company is not making a loan but an investment in tangible real estate, and to whatever extent it does that, it protects the endowments entrusted to it against inflation. Unfortunately the policy holders, unless their contracts call for sharing in this in some way, will still receive the shrinking value in dollars that the contracts call for. The benefit of this investment policy will only go to build up the reserves of the company. It seems to me that the administrators of every single endowment, and particularly of endowments of churches and other philanthropic institutions, should study the significance of this gigantic hedge against inflation in which the Metropolitan Life Insurance company is engaging. They should ask themselves what they might do with their own investments so as to be able to raise the benefits or dividends paid out to those dependent upon them. The real responsibility for dealing with the question raised by my correspondent falls not so much on him and other dependents upon fixed incomes as on the finance committees and other groups who are administering endowments of this character.

V

When will Christians awaken to the fact that in permitting the nation to try to carry on with a fundamentally dishonest monetary and land system, both of which are designed to stimulate speculation and both of which combine to create the booms and busts which dot our history, they are not only ignoring a gross inequity but are endangering the survival of the great experiment in de-

mocracy which this republic represents? Too many of us complacently believe that that experiment is no longer an experiment. But the final test which will prove it a success or a failure has not yet come. The protagonists of fascism and the advocates of Marxism alike insist that the experiment not only has failed but that it cannot succeed.

As the present inflation proceeds to its climax we shall see to what extent the American people care for freedom in spite of the handicap and periodic suffering caused by our dishonest and vicious monetary system. If they continue merely to clamor for more and more intervention by Washington into the symptoms of the evil for which Washington is responsible, and no leadership or movement emerges for dealing with the evil itself, maybe socialists if not communists will find the people ready to abandon their faith in freedom and to embrace state security in its stead. The British people have seemingly already made this choice. When the inflation reaches its climax, then we shall see whether this experiment in democracy will succeed.

Darkness Over the Danube

By Robert Root

UNDENIABLY recent years have brought the churches of the Soviet Union freedom to worship, if not liberty to push social changes. That does not mean that the peoples in the Soviet sphere of Europe automatically have full religious freedom. In general, native communists of eastern Europe are more inclined to follow an anti-religious line than their Soviet masters. However, Kremlin bungling—or shrewdness—has established a variety of rules in the nations behind the curtain, and sometimes there is considerable latitude for individual predilections.

In Finland, while preachers are not so foolhardy as to assail Soviet policies from the pulpit, there is wide liberty. About the worst report I heard there was that a radio preacher had been reprimanded for saying something which was construed as unfriendly to Moscow. Polish Protestants enjoy more freedom than they have known in decades. In Austria, I heard no stories of interference with religion. In the Russian zone of Germany, churchmen sometimes actually appeal to the Red occupation forces for protection against German communists. On the other hand, there is frequent censorship of religious lectures, and several pastors have been bulldozed into acting as G.P.U. spies in church ranks.

The Common Denominator—Fear

In the Danube basin there is greater regularity of policy. Here there is a common denominator—fear. Fear for his life caused the former ecumenical secretary, who was chief of one of the anti-nazi resistance societies, to flee from his native Hungary. Fear prompted Yugoslavian churchmen to request that churches abroad refrain from sending relief, except perhaps in very small quantities. One pastor, when asked why his name should not be mentioned in connection with the simple fact that an anonymous citizen of Bucharest had been deported to Russia, replied bluntly, "I'd be deported." And comparing Bulgaria with Rumania, a first-hand observer wrote: "Terrorism is said to be worse [in Bulgaria] and more dependable in striking its victims."

In the Soviet satellites of this region the situation is confused by the tendency of large branches of the church to go along with the new regimes. Acceptance varies from outright fellow traveling to making the best of a new environment. In Hungary, for example, a strong evangelistic group, the "Friends of Evangelism," has rejected the rightest totalitarianism with which both Reformed and Lutheran churches there are tinctured, and seems to have embraced the left-wing brand. Members of this group get permission to travel abroad when their Christian colleagues find it difficult or impossible. One view is that this temporizing conserves the church's strength for the more crucial test which is expected to come later when the communists put strictures on the church. As one Hungarian leader said, "Why fight on the Don?"

Fellow Traveling

Protestants in Bulgaria, who are given a certain amount of freedom as a minority, argue that what is happening in their country is understandable in the light of history. So they consent to Bulgarian foreign policy and have even underwritten a friendly political statement. In Rumania, a little clique of pro-communists runs the Orthodox Church under an aged and childish patriarch. Prime Minister Petru Groza, saying in effect, "Support us and we'll give you better wages," himself participated in a congress of priests at which a "Federation of Democratic Clergy" was formed. Leading this fellow-traveling organization is the government's church affairs official.

Churchmen in the Danube area have suffered persecution, terrorism and arrest during the past two years. Sometimes it can be argued, as it was argued in Stepinac's case, that their "fascism" brought reprisals on them. Sometimes the victim's fault is merely his refusal to knuckle under before totalitarianism. In Hungary, a Lutheran bishop was sentenced to ten years' imprisonment and virtually every pastor in Györ was arrested. The bishop was charged with making "anti-Semitic and anti-Russian" remarks, and the Györ pastors belonged to a secret nationalist society. A Reformed pastor who investigated arrests while working for the government (a "Friend of Evangelism" who nevertheless appears quite reliable) states that "no one has been arrested for preaching the gospel."

Last year the Orthodox bishops of Yugoslavia protested an attack on Bishop Irenaeus, beatings of church leaders, heavy punishment of priests—which, they said, was intended to undermine the church by political methods—and

unjustified press attacks. In Bulgaria, churchmen openly asserted that the government "seriously hindered" their social welfare work. The Bulgarian government bans vocal prayer among soldiers, forbids any activity but worship in churches, and requires that sermon subjects, as well as the names and political affiliations of church elders, be submitted to it. Special agents watch church services. In Rumania also spies check on sermons, and church leaders' names, the biblical text and sermon subjects, and written declarations of ministers' political views are required. Priests are occasionally arrested, and four Rumanian bishops who opposed communist infiltration in the Orthodox Church simply disappeared.

Publications, Youth Work

In religious publication as in certain other respects, Hungary has up to now enjoyed somewhat greater freedom than the rest of southeastern Europe. The Russian occupiers have, rather erratically and unsystematically, confiscated some books. On the other hand, one communist paper prints articles by pastors, and religious literature may be sent freely into Hungary.

The devices of "paper shortage" and government rationing have been used virtually to eliminate religious publications in Bulgaria. Even a friendly church paper there was curtailed and threatened. Through ration control of newsprint the Rumanian government also can choke off any "unfriendly" publication. One church paper was shut down for saying that sin causes war. Rumanian religious publications must pass not only the censorship of the ministry of information, like other papers, but also that of the ministry of cults. An underground Rumanian press is said to be printing thousands of Russian-language Bibles, many of which have gone to Soviet soldiers.

Church youth is free to meet in Hungary, and the communist-led transportation ministry has arranged half-price tickets for young people going to church rallies. While Christian youth organizations are not formally forbidden in Rumania, they face government obstacles and strong competition from "official" communist-led youth clubs. The Rumanian Boy Scouts have not been permitted to reorganize since they were dissolved by the nazis, but the protection of the American mission makes possible considerable non-political activity on the part of the Y.M.C.A. In Bulgaria, Christian youth organizations are not permitted to exist as such. Under another name, the Y.W.C.A. carries on social, but not religious, activities, as it did during the nazi occupation.

Church-State Ties

In Hungary the church-state tie remains, but there is agitation in the government to break it. Churchmen friendly to communism have been calling loudly for "a free church in a free state," but some of the conservatives also have opposed state payments to the clergy on the ground that this will lead to control by the regime. The Hungarian government has actually been paying teachers of religion more than they used to get. However, confiscation under the land reform laws has visited severe hardship on the churches of Hungary.

In Yugoslavia earlier than elsewhere, vigorous steps were taken to separate church and state. As in Hungary, land reforms cut support out from under the big churches, and the Orthodox synod asked, "Will the church now become so weak that it can only manage to exist as an invalid?" The Rumanian Orthodox Church has found that the land reforms bound it all the more closely to the state. The state confiscated large church properties and now itself provides support for churches. Tiny subsidies are doled out to the clergy in return for pledges of allegiance. Numerous priests are serving as spies. Hence many Christians have to conceal their real beliefs from those who are supposed to be their spiritual leaders.

The most crucial issue in the state-church question today is religious education. Left-wingers in Hungary are arguing for something very like the "American way." Until now, children of minority religions or no religion have had to take public school courses taught by representatives of the major faiths. But this year it has been debated whether parents should not be permitted to claim exemption for their children from instruction in the state religions. It is also proposed that church schools whose operation is paid for by the state should become state schools, though churches would still be allowed to operate their own schools if they could pay for them.

Church schools in Rumania are crowded, and religious instruction is still compulsory in all schools. But there has been a curtailment of hours of religious instruction. Consequently, the Rumanian Orthodox Church has petitioned the government for an increase of time.

Ban Religion in Schools

Outright elimination of religious instruction was decreed in Bulgaria. The language of the decree emphasized its aim of full religious liberty: "In view of the fact that Bulgarian schools are attended by children whose parents belong to different confessions, religious instruction is suppressed in the schools. Parents who wish their children to have religious instruction must employ private instructors." The new Yugoslav regime ended religious education in the schools even before the close of the Pacific war, and created a government office, curiously called "Zeal for the Popular Government of Marshal Tito," to fill in the ideological gap.

Fellowship of these churches with Christians abroad remains virtually impossible. The Moscow patriarchate, of course, has been busy building fences in the Balkans as elsewhere, and apparently with some success. But for churches in all other lands the iron curtain is almost impenetrable. Only pastors acceptable to the ruling regimes are permitted to visit abroad. Foreign churchmen have found it practically impossible to get in under church auspices. If they do, they discover that those they visit congeal with fear of being suspected of "fascism."

So the religious outlook in southeastern Europe is bleak. There is fear, persecution and terrorism. Weakness stems from the division between those who accept the new regimes and those who do not. Denial of freedom of speech and press, strictures on youth work, withdrawal of accustomed state support, isolation from the rest of the world—that is the picture. Until the Soviets feel that they have consolidated their position there, increasingly rigid totalitarianism will be the lot of the churches along the Danube.

NOVEMBER SURVEY OF BOOKS

No Abbreviated Gospel

AMBASSADOR IN CHAINS. *By Hampton Adams. Bethany Press, St. Louis, $2.00.*

THE CLUE to the understanding and appreciation of this volume of sermons by Dr. Adams, and also to the understanding of the preacher himself, is to be found in the title of one of the sermons, "No Abbreviation of the Gospel." The gospel which the author preaches here is no abbreviated gospel. It is the full gospel of personal salvation through the saving power of Jesus Christ. It is the full gospel of personal living under the guidance and inspiration of the teachings of Jesus Christ. And it is the full gospel of social redemption through the power of Christian living in the modern world.

In every sermon Dr. Adams reveals his awareness of the personal problems which Christians face in our modern world, and of the problems which they raise for the preacher today. For those who really want to face their sins as individuals, and who are earnestly seeking a way of personal salvation, there is a definite answer in these sermons. The author calls for "a spiritual checkup," and asks such searching questions as, "What is success?" "What is happiness?" and "What is courage?" His answers to these questions are frank and in many ways unconventional. But they are all based upon the teachings of Jesus and the apostles.

The sermon entitled "Falling Back on our Feelings" is a definite challenge to that increasing number of modern church members who attend and support the church only when they feel like it and not from any deep convictions about the worth and necessity of the church in the world. "The University of the Home" sets the home in proper perspective with the other educational institutions of our day and calls attention to the basic value of early home training if any future educational program is to be successful.

These sermons also reveal the author's awareness of the social implications of the gospel. In dealing with those social sins which are the direct result of the sins of individuals, in both low and high places, he does not pull any punches or seek to evade questions which, to many, are considered too controversial for the pulpit. Dr. Adams recognizes the fact that in any congregation, large or small, there are people with widely divergent views on modern social questions. But he believes that there are certain great principles inherent in the Christian gospel which must be declared fearlessly from the pulpit regardless of these divergent views. The note of longing for the unity of the church and for a clearer statement of the real task of Protestantism runs through all these sermons. It would be hard to point to a finer statement in any recent volume of sermons of the full, unabbreviated gospel, both personal and social, than Hampton Adams has given in *Ambassador in Chains.*

B. H. BRUNER.

But the Wart was not Cromwell

THE WRITINGS AND SPEECHES OF OLIVER CROMWELL, WITH AN INTRODUCTION, NOTES AND AN ACCOUNT OF HIS LIFE. *By Wilbur C. Abbott. Vol. IV. The Protectorate, 1655-58. Harvard University Press, $7.50.*

CROMWELL, who once asked for a painting of himself "wart and all," has now had his career presented with an exhaustive detail which may suggest to the reader a prolonged moving picture of the Lord Protector engaged in dealing with both mountains and molehills. With the conclusion of Professor Abbott's monumental collection of Old Noll's writings and speeches, gathered from such diverse sources as second-hand book catalogues and the now scattered Berlin archives, we can observe Cromwell the statesman trying on the crown of England and watch Cromwell the collection agent trying to force Continental debtors to honor the claims of British merchants.

The present volume begins with the outbreak of the war with Spain, includes the adoption of the "Humble Petition and Advice," the establishment of the "Other House" and the taking of Dunkirk, and ends with the death of the Protector. Like its predecessors it contains, in addition to the writings and speeches themselves, many other contemporary accounts of Cromwell's activities—particularly reports of foreign envoys—together with introductions and commentary which constitute a running account of his life.

Far from glorifying the subject of his long research, Professor Abbott appears to lean over backward in his effort to be objective. Cromwell's foreign policy is portrayed as purely materialistic, his domestic program as merely that of a forerunner of Mussolini and Hitler. "However great his interest in Protestantism was, however strong his desire for toleration, neither turned him a hair's breadth from his real aim—the profit and glory of his country, and his own dominance of its destinies" (p. 48).

To which this particular reviewer would reply, in Chesterton's phrase, "Belike, but there are likelier things." He wishes to enter yet another protest against the modern tendency to minimize the genuineness of the religious motivation of sixteenth and seventeenth century Puritan conduct. He would beg to repeat F. W. Maitland's reminder that western European democracy could not spring full-grown from chaos; that even the military leaders, who in the course of their resistance to the royal claims supplied a rough but effective framework for the struggling plant of parliamentarianism, have their place on liberalism's honor roll.

M. M. KNAPPEN.

Liberalism Counterattacks

RELIGIOUS LIBERALS REPLY. *By Seven Men of Philosophy. Beacon Press, $2.00.*

THE SIGNIFICANCE of this book is in inverse proportion to its size. It is a small volume but it contains an important message and it will be read with eager appreciation by a large number of people. It is the kind of book for which many religious liberals have been waiting a long time. Through its pages seven of our well known contemporary philosophers reply to the attack on liberalism which has been made by the representatives of neo-supernaturalism during the last two decades. The reply is indeed a timely one. Anyone who is at all familiar with recent theological literature knows that liberalism has been placed on the defensive by a religious movement which has been gaining steadily in power and influence.

This movement includes what has usually been indicated by such names as neo-orthodoxy, neo-Thomism, crisis theology and neo-supernaturalism. Identified with this movement are such eminent theologians as Kierkegaard, Karl Barth, Emil Brunner, Reinhold Niebuhr, Edwin Lewis and Jacques Maritain. While there are important differences which distinguish each of these men, they are all agreed on one point; viz., that modern liberalism has just about run its course. In their view, it is a bankrupt philosophy which cannot be supported by the facts and it offers no solution or even any

hope of finding a solution for the most important of our contemporary problems.

This attack on liberalism has centered on the use of reason as the method which modern thinkers have employed in their search for religious truth. Reason, we are told by the representatives of the new supernaturalism, is just as corrupt as the senses or any other human faculty on which men rely for genuine knowledge. Truth, or at least that portion of the truth which pertains to man's salvation, cannot be obtained through rational channels. The only way in which human beings can ever learn anything about it is through some form of supernatural revelation.

What have the liberals had to say in reply to all this? The fact is that they have not been saying very much. Until now there have been comparatively few attempts on the part of contemporary philosophers to come to grips with this new and powerful movement. There are some exceptions, such as J. Seelye Bixler's *Religion for Free Minds* and *An Unrepentant Liberal,* and Arthur Murphy's *The Uses of Reason.* On the whole they have been content to wait until the new movement has had adequate opportunity for a full expression of its views. Many of them have shared the opinion expressed by Henry Nelson Wieman in the opening chapter of this book: "Neo-Orthodoxy is a stage through which we had to pass to recover from a situation that might otherwise have been hopeless. It is like the fever of a diseased organism; . . . if it does not continue too long or go too far, it enables the organism to throw off the poison infecting it and thereby return to normal health. . . . But the time is shortly coming when we must get rid of it if we can. A fever may be deadly when it passes beyond the period and intensity of its corrective function."

Each of the seven men who reply to the challenge offered by the new supernaturalism is a distinguished teacher of philosophy. They hold, or have held, important positions in several of the leading universities of the country. They are thoroughly familiar with the literature of the new movement and they are prepared to tell the world what is wrong about it. Many liberals in religion, including this reviewer, do not accept the purely humanistic position to which some of these philosophers subscribe; but this fact will in no way detract from their appreciation of the work which these men have done in pointing out some of the more glaring weaknesses that are characteristic of the teachings of neo-orthodoxy.

In his criticism of Reinhold Niebuhr's two-volume work, *The Nature and Destiny of Man,* Arthur E. Murphy calls attention to the paradoxical situation which arises when Niebuhr relies on "a principle of comprehension that is beyond our comprehension." Apparently his own thought about this principle is at least one judgment that is "exempt from the limitations involved in all finite thinking." How does he know that this one particular judgment is a reliable one? If it is a reliable one, what right does he have to condemn all finite thinking as fallible and untrustworthy? It is just this failure to make proper distinction between what is reliable and what is unreliable in our judgments that characterizes Niebuhr's conception of human nature. In reply to Niebuhr's attack on the validity of reason, Murphy concludes by saying: "If the disciples of transcendence proceed to make a virtue of incomprehensibility and incoherence, they will have attacked something that we *can* speak about and *do* know to be valid—the rational cogency of ordered and tested thought."

Gardner Williams finds some important humanistic principles in Niebuhr's doctrine. He accepts these principles as true but finds them strangely inconsistent with other parts of his theology. He is suspicious of propaganda in favor of ecclesiasticism when he comes across Niebuhr's wholesale denunciation of human nature. He says: "Mr. Niebuhr admits, at least by implication, that he himself is sinning when he tells the world in his books and lectures what he thinks is the real truth about the nature of man and of God." He then adds: "The desire to keep men feeling sinful and contrite all the time is related to ecclesiasticism."

Neo-Thomism as represented in the writings of Jacques Maritain is criticized by Max Otto. He sees in the neo-Thomist philosophy "the intellectual front of the incurable passion for temporal power." He says: "When a religious institution chooses to engage in the struggle for dictatorial power, it is not merely a citizen's right, it is his duty to protest." Other vigorous criticisms of the neo-orthodox movement are expressed by J. William Hudson, James B. Pratt and Roy Wood Sellars. Space will not permit reference to the specific charges which they make. Anyone who is interested in an honest appraisal of these current theological movements by some of the ablest minds in the philosophical profession should read this book. The arguments will not be convincing in every instance, but consideration of them will help to sharpen the issues that are involved and thus lead toward a better understanding of some of the most important theological and philosophical problems of our time.

CHARLES H. PATTERSON.

A Critical and Formal Ethic

CHRISTIAN ETHICS AND SOCIAL POLICY. *By John C. Bennett. Charles Scribner's Sons, $2.00.*

THIS reviewer used Professor Bennett's book in a class in Christian ethics last spring. He found that students on the whole were appreciative of the book's merits and grateful for its insights. Yet many times they commented that it gave them "nothing positive" and left them quite as much up in the air about the relevance of Christian ethical principles to social policies as they had been before. The reviewer discounted these judgments as perhaps springing from the familiar student wish to have a tidy package of absolutes ready for all situations and capable of being at once translated into action. But after reading the book through carefully again, he is more sure that his students have a valid point to make against it.

Bennett's ethic is a *critical* ethic. The author is best in his strictures against the four strategies which he rejects. He is not so successful in describing the fifth, which he advocates. Though he says that love is the primary principle and humility is auxiliary to it, he actually employs the second more consistently and thoroughly than he does the first. It is humility about one's own ethical assumptions and motives, rather than an outgoing and care-free love of the neighbor, which is to determine this fifth strategy. "What is essential," he writes, "is that we never cease to call any policy by its right name in the light of the Christian standard, that we never attempt to deceive ourselves concerning the real nature of what we do" (p. 73). Love, for Dr. Bennett, is a principle of criticism rather than one of intention; it seems to be another name for moral humility rather than for that concern toward other life and God which the Christian faith has characteristically meant by it.

Furthermore, Professor Bennett's ethic is a *formal* one. The principles he suggests seldom reach down to the level of motivational dynamics. He says: "The habit of seeing one's nation under God, under what we may regard as God's criticism, would take most of the poison out of international relations" (p. 67). True enough; but how this habit is to be acquired and strengthened is not mentioned. It is not suf-

ficient to advise that a Christian ought to read journals outside his own circle. Nor does it help very much to say that Christian teaching about the common guilt shared in war has prevented self-righteous attitudes toward the enemy "wherever it has been taken seriously" (p. 69). The point is, How can people be brought to take it seriously? The dictionary defines strategy as the art or science of concentrating an effective force at a given place at a given time. Even the moral axioms which Bennett suggests do not so concentrate the force of Christian faith. They mark out areas and suggest directions, but do not channel moral power, take moral territory, or win moral victory. Perhaps it is too much to ask of any book; and yet if Professor Bennett had concentrated the effective force of humility and love as Christians understand them at even one place and time, rather than giving us a panorama of moral principles, his book would have been a better one.

This does not mean, of course, that the book's merits are not real or that its points are not worth making. What is meant is that a method of self-criticism and a set of ethical norms are not enough for the living of a Christian life. Something more must be supplied to put them to work. Professor Bennett has said in another place that it is the greatness of Christianity that it fits the facts of life. This reviewer, while grateful to him for the critical incisiveness and formal clarity of his book, wishes that he might show us soon how this fitting of faith to fact may be achieved.

ROGER HAZELTON.

For Persistent Idealists

LABOR'S RELATION TO CHURCH AND COMMUNITY. *Edited by Liston Pope. Harper & Brothers, $2.50.*

THIS compilation of papers on the church, the community and labor gives significant proof of the rapidity with which situations in our society are changing under the pressure of psychosocietal dynamics. The lectures which comprise this book were given between 1944 and 1946 at the Institute for Religious and Social Studies in New York city. If the same lecturers were to deliver addresses on the same subjects in 1947 to 1949, and from the same point of view in principle, they would in most cases have to alter their approach to the subjects for concretely immediate and practical reasons.

This does not suggest that the subject matter is unimportant or has become outdated, but only that in reading this book one gains the impression—the almost nostalgic impression—that even so short a while ago as 1944, '45 and '46 it was possible for men and women of good will to regard the potentialities for social advance with considerable hopefulness. By contrast, in the light (or rather in the murk) of the present circumstances, whatever may remain of hopefulness must be mingled with an at least equal measure of despair.

The great value of Dr. Pope's compilation lies in the fact that within the covers of one fairly small volume is compressed some of the finest idealism of our time, and that this idealism finds its spokesmen in persons who have been bearing—both in the labor movement and in the church—the burden and heat of the day. In the simplest meaning of a lamentably misused term these documents are *existential*—they are related through functional ties with the dynamic movements in democratic social action.

The regressive trends in American and in international economic and political relationships, with the cultural disintegration that necessarily ensues, have within the last few months swept us far toward the maelstrom of historical confusion. A book such as this may help us at least to keep in view the possibilities of a return to emotional and moral sanity and to the application of mature reason to the problems and dilemmas of industrial civilization. It may serve as a handbook for untired and unflagging idealists who know what is happening in their world but also understand what might happen, or even may happen, provided that the religious factors together with the strength of organized labor should ever confirm, by their united purpose, the expectations of those who have never lost their faith in human progress.

Gratitude is due to the Institute for Religious and Social Studies for having made these contributions available to a larger public, and to Dr. Pope for his careful editorial oversight in making them presentable in the form of a definitive volume such as this.

DWIGHT J. BRADLEY.

The Lamp Still Burns

THEREFORE CHOOSE LIFE. *By Edith Lovejoy Pierce. Harper & Brothers, $1.75.*

SOMETIMES it is said that in recent years poetry has been in the doldrums. It is true that some of the most impressive figures of the "new poetry" period of a quarter-century ago have faded but, as the new anthology of prose and poetry, *The Questing Spirit*, eloquently testifies, there have been and are numerous poets who have seen a vision and who sing most effectively of the things of the spirit—faith, social justice, hope for the coming of the Kingdom of God. Edith Lovejoy Pierce is a recognized leader in this great company and her poems, since their first appearance in The Christian Century nearly fifteen years ago, have attracted the attention of many hundreds who ask from the poets inspiration for living and hope for the future of our world.

Mrs. Pierce's earlier book, *In This Our Day*, included many of the 160 poems first published in The Christian Century, and her new book brings to her readers many others. There is a strong mystical note in her poems, whether she writes of "Knowledge of Good and Evil," "The Prison Wall," "Indian Summer," "To the Warmakers," "To an Absent Friend," or "Japanese Print." Among the most significant poems in the new volume are eight "Poems for a Twentieth Century Mystic" and three addressed to one of her heroes, Toyohiko Kagawa.

THOMAS CURTIS CLARK.

Freedom and its Limits

FREEDOM OF THE PRESS. *By William Ernest Hocking. University of Chicago Press, $3.00.*

ALTHOUGH it follows them as to publication date, this study could profitably precede on one's reading list the other reports so far issued by the Commission on Freedom of the Press. Whereas those reports have discussed specific applications of the principle of freedom of speech to present-day fields of communication—newspapers, radio, motion pictures—Professor Hocking's book goes to the heart of the matter by examining the philosophical nature of that freedom as implied in the Bill of Rights and as demonstrated in historical situations.

It is compact reading requiring the utmost in concentration, with dozens of epigrammatic passages that could well be kept at hand for future reference. In a way, the author's thesis is paradoxical, since he presents for our admiration the concept of freedom of expression as championed by Milton and Mill and as embodied in American ideology, then

demonstrates that complete adherence to that ideal must of necessity destroy its intent and effectiveness. It is this paradox, Professor Hocking points out, that has today brought our prized view on freedom of expression into public question. Is it unconditionally true, it is being asked, that there are some freedoms which even in the most free society may not be abridged at the demands of public safety or public good? Have modern methods of manufacture and distribution changed the picture as conceived by Milton and Mill? What about the freedom of the press to confuse public opinion, to permit itself to be distorted by press agentry, or to degrade public taste?

There is no more important public question today than that posed in this book, and the author's presentation of the philosophical basis for its discussion is a timely one. As he says, "there is a point beyond which failure to realize the moral right will entail encroachment by the state upon the existing legal right." And: "Unless . . . the lifting element within our culture, which is by necessity spiritual and free, can find a route to its indispensable work, there is no certitude that a free press can or should remain entirely free."

The book includes a valuable discussion of the Soviet conception of freedom of the press. An interesting feature is the presentation throughout of appended comments on or dissents from the thesis by some of the author's colleagues on the commission. MARGARET FRAKES.

Churches Should Know One Another

THE CHURCH ACROSS THE STREET. *By Reginald D. Manwell and Sophia L. Fahs. Beacon Press, $2.50.*

A ZOOLOGIST and a religious educator have collaborated to write about thirteen churches down the street. Their formula includes a dramatic biographical sketch of one of the pioneers of the religious group and then a description of some of its current activities.

There are chapters on Luther and the Lutherans, Calvin and the Presbyterians, Servetus and the Unitarians, Loyola and the Catholics, Cranmer and the Episcopalians, Browne and the Congregationalists, Bunyan and the Baptists, Fox and the Friends, Wesley and the Methodists, Hosea Ballou and the Universalists and—refreshingly breaking a taboo in such compendia—Joseph Smith and the Mormons, and Mary Baker Eddy and the Christian Scientists. A last chapter is devoted to Judaism, but apparently the authors felt that Hitler sufficiently dramatized the issues, because no description of a Moses or a Hillel is given. One can be grateful that some of the small but important religious groups are included, but sorry for the exclusion of at least three important groups which are across the alley if not always across the street: the Holiness sect, the Negro churches and, in large cities, the Buddhist temple.

The strength of this volume lies in the relatively simple stories about the founders of these faiths. These are uniformly sympathetic stories which, in the authors' words, are bound to "increase tolerance for differing religious beliefs" and "give the security needed to criticize one's own church constructively." But is there no room for constructive criticism of the other fellow's church?

The explanation of the current work of the thirteen religious organizations mentioned is spotty and badly organized. No mention is made, for example, of the great work of the Congregationalists with Negroes through the American Missionary Association. The authors also err in describing the history of their own Unitarian Service Committee.

This volume is presumably written for high school young people of fourteen and older. It has, however, too many obvious evidences of being written down to this level, and it is doubtful if the book could be used except with high school seniors. It might interest college-age youth and interested adults, but it lacks the intellectual stimulation of George Hadley's volume covering a similar theme, *The Christian Heritage in America* (1946).

Yet Professor Manwell and Mrs. Fahs have collected good historical materials about many of the churches in any town. And the *Guide for Teachers* (which may be obtained from the publisher for 50 cents) is especially valuable, giving church school leaders detailed suggestions in order to make the maximum use of the long desired visit to that church across the street. HOMER A. JACK.

Holding to the Party Line

MAJOR TRENDS IN AMERICAN CHURCH HISTORY. *By Francis X. Curran, S.J. America Press, $2.50.*

IN THE WORDS of its author, this is the first "general history of Christianity in the United States" written by a Roman Catholic. Limited in scope, with emphasis upon interpreting trends rather than on tracing religious history in detail, the book is in many ways thought-provoking. Curran does his readers service in correcting some erroneous emphases of Protestant historiography of the past, and in laying his finger upon some of the crucial weaknesses and failures of Protestantism in America which, however, recent Protestant historians have readily admitted and deplored. Occasionally, though rarely, he praises Protestant achievement, as for instance its "notable apostolate in the education of the Negro." In my criticism of Curran's work I shall pass over such obvious errors of fact as his statement that it was the [Albright] Evangelical Church which in "1940" joined with the Reformed Church in the United States to form the Evangelical and Reformed Church, and pass to a criticism of the presuppositions which underlie the book.

American history makes it plain that in the formative years of our national life our religious culture was molded by Protestantism. Catholic historians, prompted by the steady growth of Catholicism in twentieth century America and its increasingly significant impact upon American culture, have too often sought to minimize or discredit this Protestant formative influence and to read back into past situations the important role Roman Catholicism plays in American society today. Curran follows this school of Catholic historiography, taking as his theme the progressive decline of Protestantism from its position of dominance in colonial society, to the present century when, as he puts it, "infidelity" claims at least one-half of America's population. Of the two principal actors in this great drama of American church history, Protestantism has had the leading role and has failed in most of its task, and the author implies throughout that the "failure" of Protestantism is the opportunity of Roman Catholicism.

Curran's strategy in dealing with the question of who is responsible for American religious culture is, first, to discredit Protestant work here. To do this he begins in chapter 1 with the Reformation, tracing it to political and economic rather than to religious causes. In dealing with colonial religion in chapter 3, he treats all too briefly the Puritans, the profounder aspects of whose religion are engaging the attention of a whole school of modern historians, and he limits his discussion of them to Puritan "bigotry."

The second point in Curran's strategy, after having dis-

credited Protestant work in a particular period, is either to offer weak excuses for the relative inaction of the Catholics on some of the main problems of American history, such as the slavery controversy, or to inflate the Catholic contributions to the period so as to fill the vacuum left by a deflated Protestantism. Thus, in connection with the slavery issue, after excusing the Catholics from responsibility and charging almost total Protestant failure in dealing with the race question, he plays up Catholicism as the logical church for the American Negro. Such is his method throughout the book, which ends with two nicely paired chapters, "The End of Protestant Creeds" and "The Catholic Church in 20th Century America."

Interesting insights into Catholic logic crop up throughout the book. For instance, Roman Catholic estimates of Catholic Church membership should always be larger (pp. xvii-xviii, 164), Protestant statistics smaller. In discussing the participation of organized religion in the American Revolution, a question admittedly of major importance in American history, Curran denies the significant undergirding of Revolutionary principles by the Calvinist churches (Congregationalist, Presbyterian, Reformed and Baptist), both in the years leading up to the Revolution and during its progress. The Catholics, on the other hand, were distinguished for their "wholehearted support" of the Revolutionary struggle. And, with his "look how much better we did" attitude, he lays it on thick: "In contradistinction to the Protestant ministry, no Catholic priest in the colonies gave support to the British." [Naturally. Britain was then strongly anti-Catholic, while an independent America promised a free field.—EDITOR.]

Not the least of the fruits of the twentieth century ecumenical movement has been an increased effort on the part of the Protestant denominations to gain a true understanding of one another and of Roman Catholicism. Contributory to this understanding has been the new American church history with which a generation of Protestant theological students has been favored, largely through the researches and teaching of Professor Sweet of the University of Chicago. To those trained in this tradition, Curran's volume comes as an unpleasant reminder that, although Catholic graduate schools and historical journals are turning out an increasing series of excellent and relatively unbiased research monographs on particular phases of American Catholic history, when a Catholic historian approaches the larger problem of the relations of Protestantism and Catholicism in shaping American culture he must keep to the party line. In view of the paramount need for Christian cooperation in this present world, it is disheartening to realize that this book, which Protestants will by-pass in favor of Sweet's more irenic work, bears the *imprimatur* of the archdiocese of New York and will be used in Catholic schools as the official Catholic view of American religious history.

DONALD H. YODER.

Books in Brief

PEACE BY THINKING. *By Elmer E. Ledbetter. S. J. Bloch Pub. Co., Detroit, $3.50.* It is well that the deep problems of thought and of general human welfare should be occasionally tackled in a book by a writer whose primary occupation has been neither academic, literary nor political. He may bring fresh insights and an unhackneyed vocabulary. He may traverse a good deal of ground that is not as unexplored as he thinks it is, but he may also find new approaches to baffling problems. The author of this book is an active business man whose avocation, we are told, has been philosophy. His objective is to find the cause and cure of war. The approach is by a consideration first of the nature of man and his universe, a recognition of man's success in discovering the universal laws of physical nature, and the observation that man has lagged in his discovery of the "cosmic laws of conduct." These laws, three in number, are declared to be: self-interest; interdependence; freedom. Incorrect thinking about these things is the root of all evil. Man must learn to avoid the fallacies which lead him into courses contrary to his own interest. Intelligent selfishness—qualified, of course, by recognition of the self's dependence upon natural and social environment—is presented as the key to perfection. Crime, including the crime of war, doesn't pay. When men learn that, there will be peace. This answer, I fear, is neither very new nor entirely adequate.

PICTORIAL HISTORY OF PRINCETON. *Edited by Wheaton J. Lane. Princeton University Press, $6.00.* Princeton's bicentennial was celebrated with an extraordinarily far-reaching series of conferences upon themes of contemporary scholarly and general interest, but it was also very naturally the incitement to fresh pride and joy in the Princeton heritage. The result has been the publication of three or four books, some of which have been mentioned in these pages, for the special delectation of Princetonians and the incidental enlightenment of others. The present volume resembles, in part, a glorified class-book, but the early and middle years of the institution are substantially represented by historically valuable pictures and facsimiles of documents as well as by concise text. A few of the points of interest in a journey through the book are: facsimile of the 1748 charter of George II under which Princeton now operates; the lottery in 1772 to raise $15,000 for the college (20,000 tickets at $5 each, prizes totaling the full amount received from the sale of tickets but with a 15 per cent deduction from each to give the margin of profit); John Witherspoon, who was imported from Scotland in 1768 to become the sixth president and who promptly became a notable American patriot and a signer of the Declaration of Independence; Joseph Henry's experimental telegraph before Morse; the Woodrow Wilson regime; the ingenious design of the class of 1930's "painter's suits." Princeton got a good start; its first three presidents were Yale graduates.

UNION-MANAGEMENT COOPERATION, EXPERIENCE IN THE CLOTHING INDUSTRY. *By Kurt Braun. Brookings Institution, $3.00.* Not the theory but the actual practice of harmonious cooperation between labor and management is the theme of this volume. The clothing industry, which was once an area blighted by the worst sweatshop abuses, has for many years been the field of some of the most enlightened and successful adventures in understanding, to the advantage of both parties and the public as well.

THE RABBI OF BACHERACH, A FRAGMENT. *By Heinrich Heine. Schocken Books, 342 Madison Ave., New York, $1.50.* The great German Jewish poet wrote this novelette in his youth. The latter part of it, he says, was destroyed by fire—"through no fault of the author." It can scarcely be called great fiction, but in view of its source it is a precious fragment. The story is of the experiences and persecutions of medieval Jews in Europe. Other new volumes from the same publisher, uniform with this in format and price, are: *The Land of Sheba, Tales of the Jews of Yemen,* by S. D. Goitein; *Galut,* a study of the history of the concept of exile, by Yitzhak F. Baer; *Solomon Maimon, An Autobiography,* by an eighteenth century Polish Jewish scholar; and *The Language of Prayer, Selected Jewish Prayers,* edited by N. N. Glatzer, with pointed Hebrew text and English translation on opposite pages.

W. E. G.

NEWS of the CHRISTIAN WORLD

Brazil Catholics 'Promote' Bible

As in Chile, Hierarchy Launches Drive for Scripture Reading in Effort to Counter Protestant Gains

SÃO PAULO, BRAZIL, Oct. 6.—In action similar to that taken recently by Roman Catholic Cardinal Caro in Chile [see The Christian Century for Oct. 8] Brazilian Cardinal Mota has set out to promote Bible reading among his flock. He designated the last Sunday in September as "Bible Sunday" and recommended that on that day addresses on the Bible be given in every parish. His purpose, the cardinal explained, was "to awaken love for the holy books, to instruct Catholics and protect them against current errors about the Bible, and to encourage leading Catholics to read the Bible, particularly the Gospels, every day." The order setting aside "Bible Sunday" included a reminder that Catholics are forbidden to read any edition of the Bible not approved by "holy church."

* * *

Emphasis Inspired by Protestant Growth

As in Chile, the new interest of Catholic leaders in promoting Bible reading seems to be inspired by the realization that the rapidly growing Protestant movement can no longer be countered simply by unchristian attacks or by increased state support of Catholicism, but only by a new knowledge of the Bible and by Catholic action. The hierarchy has come to perceive that one reason for the expansion of Protestantism is the widespread reading of the Bible encouraged by Evangelical leaders.

* * *

Welcome to Truman Proves Communists Wrong

The liberal press is emphasizing the fact that local Communists were disappointed at the acclaim given President Truman during his recent visit to Brazil. The popular response is considered a sign that Brazilians do not fear "American imperialism," as the Communists have been maintaining. Truman's speech before the national congress is still being commented upon as his best political statement to date. His reference to the "secular friendship" between the United States and Brazil was deeply appreciated. Those who heard the President were impressed by his knowledge of our history and institutions. He quoted the statement of Ruy Barbosa, one of our great statesmen and jurists, that "the nations of the world constitute but one society" and that "the principles on which security and justice are built inside each state must be equally applied to all the nations." Prof. Paul Vanorden Shaw, formerly of the University of São Paulo, declared that no statesman had ever so identified himself with the people of another country as Truman in his address to the national congress. "He destroyed once and for all any suspicion that Brazilian-American friendship is the expression of ephemeral interests, and that the United States loves Brazil only when she is seeking profits or assistance in war," said Professor Shaw.

* * *

Appreciates Democracy During Exile

Washington Luiz, who went into exile after he was supplanted by Vargas as president of Brazil in the "revolt" of 1930, has returned home with words of praise for United States democracy as he observed it during the past 17 years. In an address shortly after his arrival, Luiz declared that the fundamental principles of democracy were maintained in the United States even during the war, that "capital and labor in the minds of everyone are equal." However, he said, Brazilians must not simply "imitate" U. S. democracy, but must develop their own, based on the fundamental principles which are common to all civilized countries. One of the reasons Luiz gave for the success of democracy in the United States was the "deep religious spirit" of its citizens. The former president was enthusiastically welcomed by the people of Brazil and by the governors of the states. He had spent the years of his exile in the United States and Europe.

* * *

And So Forth

The liberal press has been pointing out that Henry Wallace is contradictory in his addresses. Apparently he identifies freedom of thought with a defense of the policies of the Kremlin. Liberal circles, although they express a deep appreciation for many of Wallace's statements, think that he fails to realize the true nature of Soviet imperialism.

Commenting on Pope Pius' recent declaration that "Catholics must contribute to the advent of social justice and equitable distribution of wealth," Rafael Correa Oliveira says that the pope was in reality attacking "Wall Street magnates" who "want a new war, the establishment of an empire and the monopoly of universal wealth." The Brazilian journalist adds that American statesmen themselves fear the men of Wall Street.

JOÃO DEL NERO.

Coming!

Special Supplement

PALESTINE

and the

JEWS

By Rabbi Morris S. Lazaron

in

THE CHRISTIAN CENTURY

for November 19

Unitarians Agree As Well as Differ

General Conference Calls for Increased Efforts to Solve Inner Tensions, Improve Denomination's Morale

WASHINGTON, D.C., Oct. 18.—"Unitarians, Unite!" was the suggested keynote of the General Conference of the American Unitarian Association held here Oct. 15-17. This was a timely slogan for, as a recent editorial in The Christian Century indicated, "whenever the postman rings these days, Unitarians expect a new pamphlet bearing on the internal differences within their denomination." The predicted "two civil wars" within Unitarianism did not materialize—at least not in Washington—though the war of pamphlets and releases continues unabated. During the conference, the press carried a summary of "A Report on the *Christian Register* 1945-46," issued by the Friends of Democracy, of which L. M. Birkhead, a Unitarian minister is national director. The report concluded that, during 1945-46, "the *Christian Register* was edited in accordance with the views of the Communist party line" and "the magazine repeatedly used Communists and pro-Communists as writers."

The only opportunity for full-fledged warfare during the conference came at a forum on "Converging Directions of Unitarian Social Outlook" sponsored by the 38-year-old Unitarian Fellowship for Social Justice. However, this turned out to be a kind of Unitarian communion despite the participation of a Unitarian socialist, a Unitarian leftist, an officer of the American Humanist Association and an editor of the newly formed Unitarian Christian Committee. Conspicuously absent though invited was a representative from the recently established National Committee of Free [enterprise] Unitarians.

Appraisal of Unitarianism

Perhaps the most discussed event of the conference was the 24-page report of the commission on planning and review, a permanent body which biennially appraises the Unitarian program. The commission lauded the denomination for a number of significant gains in the decade, especially the establishment of the Unitarian Service Committee and the United Unitarian Appeal, and the greatly invigorated division of publications, which includes the Beacon Press. The commission felt, however, that "Unitarianism has not advanced significantly and remains pretty much an upper middle class white movement." It estimated denominational morale to be "dangerously low" as a result of the inner tensions, especially in the areas of theology, social theory and administration. Yet it indicated that out of these very tensions, denominational strength might evolve. Accordingly, the commission suggested new techniques to produce areas of denominational agreement and to aid creativity in denominational disagreement. Its major recommendation was that the association and its affiliated agencies and churches adopt a denominationwide action project

for each biennium, in cooperation with Reformed Judaism if possible. The General Conference overwhelmingly recommended this plan for approval, as it did all but one of the 13 other major recommendations. The administration of the American Unitarian Association, however, felt that the commission's report contained "recommendations and judgments entirely without justification" and urged that its widespread publication be delayed.

On Segregation

Of the many items considered by the conference, the most hotly debated was an amendment to a resolution on segregation in the District of Columbia pledging that "future [Unitarian] General Conferences be not scheduled in Washington or in any other city unless all delegates, regardless of race, are afforded equal access to all necessary conference facilities, especially hotels and restaurants." Introduced by a layman from Miami, this amendment met vigorous opposition from delegates from the District of Columbia, Georgia and Oklahoma, as well as warm support. A laywoman from Pennsylvania said she hoped that Unitarians would adopt this amendment and thus follow the action of the United Council of Church Women by no more than two years. In the end, the amendment was defeated by a 108-100 vote, although the resolution itself, calling for the enactment of a civil rights statute for the District of Columbia, passed overwhelmingly.

On Foreign Policy

The only other controversial resolution was one on foreign policy submitted by Stephen H. Fritchman, calling for a repudiation of "efforts by some sections of our government and many sections of our press to use American dollars to dictate internal political and economic policy in countries seeking aid for their war-devastated people." Many felt that the powerful business committee of the association exceeded its prerogatives and sacrificed means for ends by completely twisting the Fritchman resolution to include, among other phrases, a condemnation of the Russian use of the veto power in the United Nations. Finally, a substitute resolution was passed opposing "any form of government dominated by totalitarian methods." An attempt by Mr. Fritchman's otherwise perennial opponents to censure the business committee by giving him the privilege of presenting his original motion to the floor of the conference got a majority vote but not the three-quarters vote necessary to make it effective. Other approved resolutions included one calling for the formation of a commission to explore Universalist and Unitarian merger and another urging every American effort "to bring about the maximum cooperation with the U.S.S.R. within the framework of the United Nations."

Speaking before a forum of the Unitarian commission on world order, Judge Lawrence E. Brooks, chairman of the board of directors of the American Unitarian Association, said that private enterprise has failed to solve the housing problem or to control prices after the abolition of OPA. On the same platform, A. Allan Bates, former scientific expert for the technical commission of the armies of the United Nations, said that Americans are being prepared for aggressive atomic warfare,

(Continued on page 1350)

Albert Schweitzer
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Pleads that Our Cause Be Just

Niebuhr Tells the Herald Tribune Forum's Session on Religion that Censure of Communism Is Not Enough

NEW YORK, Oct. 24.—At the Herald Tribune Forum's session on religion Tuesday afternoon, Reinhold Niebuhr declared that the defense of American democracy against Russian communism requires on our part an ideology of freedom and justice and a new faith adequate for "community building on a world scale." "We face a truculent and ruthless foe driven by peculiar dogmas and a probable inferiority complex to defend himself against fancied or real enemies by rejecting every offer of cooperation and stirring up as much confusion in the world community as possible," he said. ". . . To win the ideological battle against communism, it is not enough to point to the crass corruptions of the original dream of justice which we see in the police states of eastern Europe. It is more important to make our cause so just that it will win the allegiance not of the comfortable but of the insecure and impoverished." The contributions of Catholicism, Protestantism and Judaism to our civilization were described to the forum session by Barbara Ward, foreign editor of the London *Economist*, John Foster Dulles and Chaim Weizmann. Admission tickets to the annual forum were at a premium as delegates descended upon the city from universities and special groups throughout the nation.

* * *

New York Pulpits Occupied By Laymen

Laymen's Sunday, sponsored by the Laymen's Movement for a Christian World, brought many lay leaders into pulpits here Sunday to take part in the services or to preach the sermons. At St. Bartholomew's Episcopal Church, Secretary of State Marshall read the Scripture lesson, Senator Warren R. Austin read the opening service and Air Chief Marshal Sir Guy Garrod recited the creed and pronounced the prayers. The sermon was given by Norman Makin, Australian ambassador to the United States, who pointed out that much of the present confusion and fear emanates from suspicion, a condition of mind that must be remedied. At Fifth Avenue Presbyterian Church, Oliver C. Carmichael, president of the Carnegie Foundation for the Advancement of Teaching, preached the sermon. Wallace C. Speers, vice-president of James McCutcheon & Co. and founder-chairman of the laymen's movement, spoke in Central Presbyterian Church, of which his brother, Theodore C. Speers, is pastor.

* * *

Dedicate Memorial to Murdered Jews

Fifteen thousand persons gathered Sunday afternoon on a small plot of land at Riverside drive and 84th street for the dedication of the cornerstone for a memorial to Jews killed by the nazis. They heard Mayor O'Dwyer, the French, Yugoslavian and Czechoslovakian ambassadors and other notables pay tribute to the memory of the defenders of Warsaw and decry the slaughter of 6,000,000 Jewish men, women and children. In the cornerstone, which was laid by Mayor O'Dwyer, were placed a scroll describing the defense of Warsaw and bronze boxes containing soil from the Erezin and Sered concentration camps in Czechoslovakia. The mayor declared that the memorial will be an expression of American sorrow for the victims of the "greatest tragedy in history."

* * *

N.B.C. Producer Tells of Starvation in Europe

On his return from spending the past four months in Europe recording interviews for a projected radio program to be sponsored by Church World Service, Frank Papp, National Broadcasting Co. producer, took sharp issue with travelers who reported no signs of starvation or acute need on the Continent. "Imagine if you can," he said, "thousands of children who never run, never romp, never shout with laughter, but only stand or sit and stare at one another. Those are the European children whom I saw." Mr. Papp talked with hundreds of persons in churches, hospitals, clinics, schools and homes in the course of recording his interviews. He reported that one of the most encouraging things he saw in Europe was the way the churches are able to work together. "The people of Europe are at a point where their only hope seems to be to go along with those nations and cultures which will help them," he said. "If our Christian people of America do not offer them love and succor they will of necessity turn elsewhere."

* * *

Dawber Scores Failure to Improve Alaskan Health

Failure of Congress to provide adequate health care for Indians and Eskimos in Alaska was scored here this week in a statement issued by Mark A. Dawber, executive secretary of the Home Missions Council. By ignoring a request for $219,000 to provide for tubercular patients in Alaska, he said, Congress has left the Alaska native service without money to carry on its hospitalization program. "If the present conditions of neglect continue for the next 10 years," Dr. Dawber's statement declared, "the problem will perhaps solve itself—the people will have died."

* * *

And So Forth

The Manhattan division of the Protestant council of New York city was established formally last week at a meeting held in the community house of St. Bartholomew's Protestant Episcopal Church. Allen E. Claxton, minister of the Broadway Temple-Washington Heights Methodist Church, will head the organization.

Bishop Otto Dibelius of Berlin told a meeting of the American committee for the World Council of Churches at its meeting this week that German Protestant groups are preparing for affiliation with churches of other countries.

A luncheon was tendered Joseph Krenek, leader of the Czechoslovak Brethren Church, this week by a group of his friends and associates in the World Council and by missionary and local council groups. On Tuesday evening the India committee of the Foreign Missions Conference sponsored a dinner in honor of Raja Sir Maharaj Singh, member of the India delegation to the U.N. and a distinguished Christian leader.

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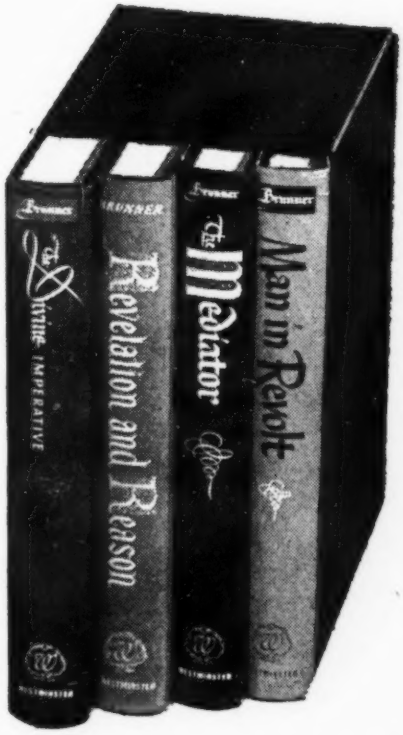

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Association Press

Historic Church Now Is 'National'

Covenant-First Presbyterian, U.S.A., in Washington Given New Designation in Impressive Ceremonies

WASHINGTON, D. C., Oct. 22.—Impressive ceremonies marked the official designation Oct. 19 of historic Covenant-First Presbyterian Church here as the National Presbyterian Church, U.S.A. In the procession of invited guests were members of the Washington presbytery, diplomatic and civic leaders, government officials and representatives of local churches—all in academic robes or clerical vestments. President Truman unveiled a plaque bearing the new name and called upon all who believe in the teachings of Jesus to mobilize behind those principles so that "an honest, decent peace for every nation in the world may be achieved." President Dodds of Princeton University placed a memorial wreath before the statue of John Witherspoon, one of his early predecessors and the only clergyman to sign the Declaration of Independence.

* * *

Presbyterian Officials Address Assembly

At the service within the church, William B. Pugh, stated clerk of the denomination, spoke on the historic contribution of the Presbyterian Church to the nation. Wilbur F. LaRoe, Jr., Washington attorney and moderator of the General Assembly, described the function of the church in these times, stressing declaration of the gospel, opposition to racial prejudice and segregation, support of the United Nations, and the renunciation of war as a means of settling international differences. The National Presbyterian Church, of which Edward Elson is now pastor, came into being as a result of action initiated in 1923 during the ministry of the late Charles Wood. It is established on the foundation of the Church of the Covenant and First Church, which was organized in 1705 by a group of Scottish stonemasons in a shop on what is now part of the White House grounds.

* * *

Protestant Leaders Hold Second Conference on Church and State

On Oct. 13 a second conference on church and state brought together in Washington some 60 Protestant leaders from all areas of the United States. Bishop G. Bromley Oxnam, who presided, appointed a committee of nine to prepare a statement of principles and to suggest a constitution. Two other committees have been at work; one, composed of clergymen, on a statement of aims, and the other, made up of four prominent lawyers, on the formulation of a legal approach to the matter. The conference unanimously adopted a resolution calling upon "all Americans who profess allegiance to Protestantism, Judaism or any other religious faith, and those who though professing no church allegiance believe in the American form of government, to join in demanding that legislatures and executives and courts shall defend the Constitution against all efforts to subvert it." The next meeting of the group will be in St. Louis. The conference here was the outgrowth of one held May 15.

* * *

Anglicans Promote Catholic Tradition

Delegates from 26 states and a number of foreign countries attended the catholic congress of the American Church Union (Episcopal), held here recently as the first of six gatherings to be sponsored in different cities by churchmen who emphasize the catholic tradition of the Anglican communion. The congress made use of the vestments and ceremonies of the ancient Catholic Church. Its most colorful session was a solemn choral eucharist celebrated by 3,000 worshipers in Washington Cathedral, preceded by a procession of more than 300 clergymen, including Archimandrite Germanos Psallidakis of the Greek Orthodox Church, Athens, and Bishop J. Dei of the Holy Catholic Church, Shanghai. At the closing banquet, attended by 700 pastors and laymen, Richardson Wright, editor of *House and Garden*, gave an address asking for no compromise in the tenets and dogmas of the church.

* * *

Local N.A.A.C.P. Branch Scores Segregation

The District of Columbia branch of the National Association for the Advancement of Colored People launched its fall activities with a verbal attack upon segregation, particularly in the local school system and playgrounds. Its action followed a much publicized statement by the president of a group called the "Federation of Citizens' Associations" which defended racial segregation here. That statement ended with the observation that the time may come, years hence, when there will be practically no distinction between the races, but that "to force the time element will only injure the cause for deserving colored people." Meanwhile, W. A. Hill, executive secretary of the local N.A.A.C.P., has released a letter protesting the use of the story of "Little Black Sambo" in the public schools of the district.

* * *

And So Forth

Missouri Synod Lutherans have installed Walter A. Westerman as the first Lutheran missionary to the deaf in this area.

Seth Brooks, pastor of the Universalist National Memorial Church, is one of the six members of an advisory committee appointed to determine the policy of the city's new alcoholic clinics, which are to be financed by a 10 per cent increase in the cost of liquor licenses.

George Washington University has announced the formation of an interfaith council to aid in planning the courses in its department of religion.

First Baptist Church was filled to capacity at the mass meeting which heard C. Oscar Johnson, president of the Baptist World Alliance, plead for Christian spirituality to follow the giving of relief to the starving peoples of the world. President Truman welcomed Baptist ministers from Australia, Canada, Denmark and Norway who attended the meeting. Headquarters of the Baptist World Alliance are shortly to be moved here from London.

A sympathetic audience in Constitution Hall early this month heard E. Stanley Jones propose church union.

L. RALPH TABOR.

Sewanee Synod Meets in Atlanta

Episcopalians Consider the Expansion of Lay Program, Enlistment of More Candidates for Ministry

ATLANTA, Oct. 22.—The 21st synod of the Protestant Episcopal Church's province of Sewanee brought 14 bishops and 1,000 delegates to Atlanta Oct. 14-16. They gave attention to the advancement of Christian education, the enlistment of young men for the ministry and young women for church vocations, the strengthening of the denomination's missionary enterprises, the status of the 10,000 Negro Episcopalians, the enlistment of laymen in the church's program, the greater use of radio and the promotion of friendship as the basis for lasting world peace. They praised the work of the southern radio conference, through which Methodist, Baptist, Presbyterian and Episcopal churches provide an hour-long program every Sunday morning over nearly 60 southern stations. Bishop John Long Jackson of Louisiana will head the synod for the next term. Mrs. John A. Morson of the diocese of Mississippi was named leader of the woman's auxiliary, and Mrs. Arthur T. Loving of New Orleans will head the Daughters of the King.

* * *

Southern Baptists Launch Extensive Relief Drive

As their part of the Baptist World Alliance's program to provide "clothes for a million people—a million dollars for food," Southern Baptists have launched a drive to collect $500,000 for the purchase of food and enough clothing to supply 500,000 persons. President Louie D. Newton of the Southern Baptist Convention has named M. Theron Rankin of Richmond, Va., foreign mission secretary, as chairman of the committee which will promote the relief campaign. A special effort will be made to minister to Baptists in Europe. During his recent visit here Bredahl Peterson, Baptist minister from Copenhagen, stated that Baptists have been discriminated against in general relief distribution in some European countries. "Baptists have a marvelous opportunity to minister to their own people as well as to many others," he said. "Look upon the Continent as you look upon mission fields in Asia and Africa."

* * *

Atlanta Baptists Reject Plan For Bible in Public Schools

The Atlantic Baptist association in its session Oct. 21-22 enthusiastically endorsed plans for a revival campaign next March, and expressed disapproval of any plan for teaching the Bible in the public schools. Such teaching had recently been suggested by Edward G. Mackey, president of the Atlanta Christian council. The representatives of 96 churches who attended the meeting agreed on a proposal for weekday religious education and for expanding the time devoted to vacation Bible schools. "As great as is the tragic need of Bible teaching for our youth," continued the resolution, "it is the conviction of the majority of the committee that the preservation of religious freedom in America is a greater boon, and

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must be preserved at all costs." Churches in the association reported 76,815 members, a gain of more than 2,000 during the past year. Total contributions were over $2,300,000, of which $1,600,000 was for local expenses. J. C. Daniel of the Fortified Hills Baptist Church was elected moderator of the association.

* * *

Federal Court Action to Clarify Slaying Charge

An investigation by a federal grand jury of the slaying of eight Negro convicts at the Glynn county prison camp last July has resulted in indictment of the warden and four guards for "violating the civil rights" of the men who were killed. At the same time, the report of a special committee of the Georgia legislature declares that the slaying was "necessary to end a mutiny and prevent a mass escape" and credits the warden and guards with having used all peaceable means to settle the outbreak before firing upon the convicts. The report claims that Samuel Levine, Glynn county commissioner who sought manslaughter warrants for the officers involved, based his charges on "unfounded, hearsay evidence." Georgians are looking to federal court action for clarification of the case.

* * *

Georgia Expands Its Services

Schools of the state will be allotted $39,000,000 this year as compared with $24,000,000 in 1945 and $15,000,000 in 1942. Free libraries now serve 126 of the 159 counties. Georgia is spending five times as much for the care of tubercular patients as it did in 1945, with hospitalization provided for 1,200 instead of the 500 previously cared for. The state has completed a survey of state hospital needs, and plans to qualify for $15,000,000 in federal funds by providing $30,000,000 in state funds during the next five years. This improvement would increase the number of beds in state hospitals by 40 per cent and set up facilities in many sections which are now inadequately supplied.

* * *

New Magazine for Preachers Appears in Georgia

A new journal, *Pulpit Preaching*, made its appearance in Georgia this month. Edited by Charles L. Allen, pastor of the Methodist Church at Thomson, it has a contributing staff of outstanding ministers in many denominations. The aim of the monthly publication as announced is to be "a journal that will not give a pastor a bunch of canned sermons but . . . an overabundance of material that can be preached." The first issue presents two themes with 19 subtopics discussed by different writers.

* * *

And So Forth

Paine College, Negro institution at Augusta, has dedicated its $200,000 Warren A. Candler memorial library. While a pastor in Augusta, Bishop Candler solicited the funds to start Paine College, and for 30 years was the moving spirit behind its development.

Homer Loomis, Jr., erstwhile promoter of the "Columbians" here, has associated himself with Gerald L. K. Smith's Christian Nationalists. He is free on appeal bond from a 4½-year prison sentence for usurping police authority and for promoting riots in connection with "Columbian" activity.

The Atlanta council of churchwomen has appealed for the establishment of a special women's bureau in the city police department. The council calls attention to the need for specialized handling of the cases of the hundreds of women and girls picked up every year by local police. The executive committee of the Atlanta bar association has endorsed the employment of Negro policemen for duty in the colored sections of the city.

The centennial of the birth of the famous Methodist evangelist, Sam Jones, was observed Oct. 12 at Cartersville.

PHILLIP J. McLEAN.

Coon Foundation Announces Its Program

After two years' preliminary planning, Owen L. Coon, Chicago financier, has set up the Owen L. Coon foundation to give aid to selected benevolent agencies already established and to initiate constructive projects of its own. Grants have been made to charitable and educational causes. The most ambitious new project undertaken is one for unifying activities designed to advance Christian standards, methods and operations. One phase of the project is the concentration of fund-raising programs; another will be the publicizing of moral and ethical principles on a national basis.

Plan for Repair of Shoes Abroad

In an effort to speed to prospective wearers the thousands of pairs of shoes contributed by church members but needing repair, Church World Service has arranged to set up work projects in Europe through which repairs can be made by persons eager to do something constructive.

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Mark Centenary Of Anglicanism

Ceremonies in Capetown Observe 100th Anniversary of Consecration of First South Africa Bishop

MOWBRAY, CAPE, SOUTH AFRICA, Oct. 8.—From all over South Africa and Southern Rhodesia Anglicans gathered this week in Cape Town for the centenary of the consecration of Robert Gray, first bishop of Cape Town and metropolitan of the Church of the Province of South Africa. The Archbishop of Canterbury was represented at the celebrations by W. M. Askwith, bishop of Blackburn, England. When Robert Gray came to South Africa after his consecration in Westminster Abbey on June 29, 1847, he found a few scattered congregations administered from England. Almost immediately after landing he set out on an arduous and dangerous journey of nine months by horse and wagon into the hinterland. As a result of his courage and determination in the face of great opposition and his constant faith in God, he left behind him at his death a well organized church. Above all, he pioneered in establishing an autonomous church free in every way from the "coils of state."

* * *

Methodists Debate Stand on Dancing

Feelings have been running high in Methodist circles of late because of a plea by certain ministers that dancing on church premises be officially permitted. They argue that with the increasing work among youth being undertaken by Methodism throughout the country, and with the establishment of numerous youth centers, the church should revise its "old-fashioned notions" and cease to bar dancing. They point out that dancing is an innocent pastime demanded by young people. The matter has been discussed at length in church meetings, courts and newspapers, and a final decision will probably be reached at the annual Methodist Conference this month. In Great Britain, Methodism has already made such a concession as is asked here, but everything points to a sufficiently strong opposition in this country to defeat the move.

* * *

Penal Reform Discouraged

In spite of the support being given to the progressive Penal Reform League by liberal-minded people, recent days have seen considerable agitation by various bodies in the Transvaal province for the introduction of more severe punishments. The government has been approached to sentence to death anyone found guilty of rape. Some of the speakers at meetings of these bodies want the death sentence for housebreaking, and others suggest that executions should take place in public. Statements indicating that the abolition of corporal punishment, and even of capital punishment, has in other countries led to no increase in punishable offenses appear to carry no weight with these people. The increasing crime that is the result largely of the appalling conditions under which Afri-

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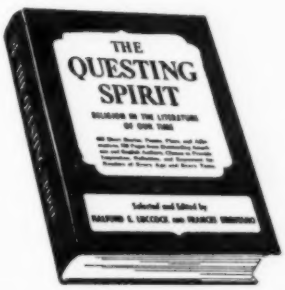

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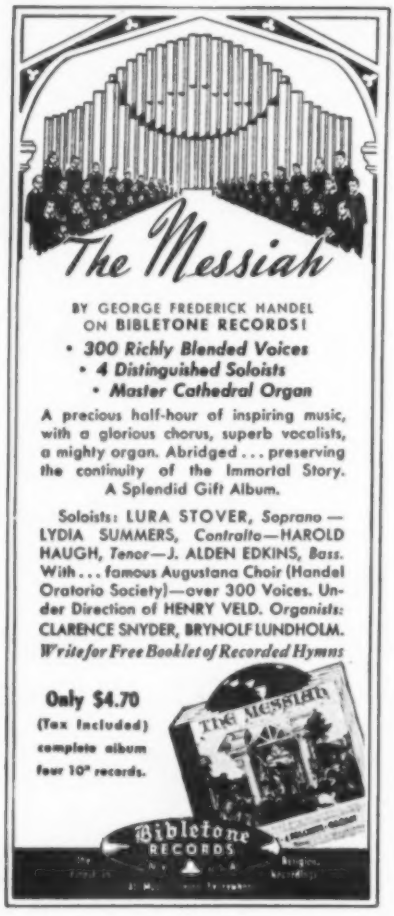
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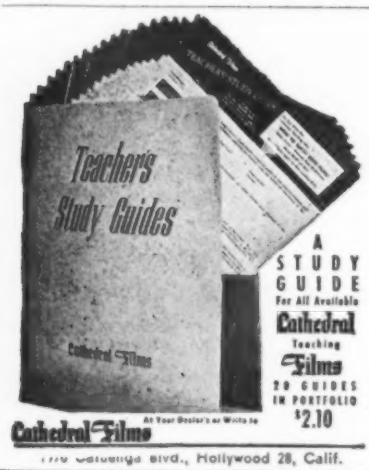

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can natives have to live when they come to most of the cities of this country will certainly not be put down merely by the introduction of severer measures. But this fact has yet to be appreciated by those who advocate this course.

* * *

Way of Reconciliation Is Hard

The sterner measures referred to have been put forward as a result of the killing of three white policemen in an African native township in the Transvaal. This act was deplored on all hands. By such savagery the task is made infinitely harder for those men and women, both white and black, who are working for better relations between the races. The task of making people see that, in spite of these most unfortunate occurrences, the overwhelming majority of colored people in the union are decent and law-abiding is no easy one when the prevailing atmosphere encourages the confirmed Negrophobe in spreading his gospel of racial intolerance and oppression.

* * *

Warn of Dangers of Soil Erosion

Officials in the department of agriculture continue to speak challenging and serious words on the importance to South Africa of soil conservation. They warn that with the projected expansion of industries and the current drive for immigration, the land will not be able to support the people who will in the next few years be living upon it unless drastic measures are taken immediately to conserve the thousands of tons of soil being washed annually into the sea. In spite of official warnings, the impression is widespread that too little is being done and not much more planned. Those concerned for the future welfare of the country are hoping that the political party which comes into power with the next election, now not far removed, will give due consideration to the crying need of the soil. It is their hope, too, that a new government will pursue a more liberal policy in regard to the natives.

* * *

To Tell the Story of Ecumenicalism

Your correspondent, who is secretary of the Christian Council of South Africa, leaves this week on a tour of the country, during which he will address various church assemblies and hold public meetings in the chief cities to pass on the message of the meeting of the International Missionary Council in Canada, which, with Rev. Seth Mokitimi, he attended as a delegate from South Africa. In this country, where the surge toward unity and cooperation in the worldwide church is as yet little known or appreciated, it is to be hoped that the story he will tell may help to awaken the South African churches to the part they are called upon to play in the ecumenical movement of the present day. STANLEY G. PITTS.

Local Church's Thanksgiving Offering Goes to Relief

Grace Methodist Church, Corning, N. Y., is planning to repeat the Thanksgiving service which last year resulted in an offering of 150 pounds of clothing, 200 pounds of food and $110 for the purchase of CARE packages for individuals in 11 European countries. The food and clothing were distributed by Church World Service and the American Friends Service Committee.

Wisconsin Group Approves Merger

Congregationalists Register in Favor of Union with the Evangelical and Reformed Denomination

MADISON, WIS., Oct. 20.—The Wisconsin Congregational Christian conference, meeting at Rhinelander early in October, voted 194 to 74 in favor of the proposed merger of the denomination with the Evangelical and Reformed Church. The approval becomes part of the expression being gathered from churches, associations and conferences to be conveyed to the General Council of the Congregational Christian Churches at its meeting in Oberlin, Ohio, in June 1948. The 73 per cent majority registered in the Wisconsin vote is of particular interest in a state where the two parties to the proposed merger have about an equal number of members. Frank Sheldon, for 12 years pastor of Grand Avenue Congregational Church, Milwaukee, has retired from his pulpit to speak across the country on the proposal.

* * *

The 'Progressive' Is No More

The *Progressive,* organ of the Progressive movement founded by the late Robert M. LaFollette, Sr., has ceased publication. Citing increased printing costs which would require the raising of an additional $200,000 if the periodical were to be continued, the Morris H. Rubin editorial management has announced that the publication cannot go on in view of waning Progressive influence in Wisconsin. There is now only one Progressive senator in the state legislature. Even the stalwart *Wisconsin State Journal* has joined the other Madison newspaper, the liberal *Capital Times,* in deploring the demise of the *Progressive,* with which a half-century of progressive politics and social legislation passes into history. Among other national leaders who have saluted the record of the paper are Charles Beard, Stuart Chase, Norman Thomas, Arthur Vandenberg, David Lilienthal, Walter Reuther and Robert M. Hutchins. A new book, *The LaFollettes and the Wisconsin Idea,* by Edward Doan, is shortly to be published by Rinehart & Co.

* * *

Set Up Wisconsin Commission On Human Rights

Under legislative enactment, the governor of Wisconsin has appointed a commission on human rights composed of 35 members of representative groups—Protestants, Catholics, Jews, racial minorities, educational and commercial organizations, industry, labor and the professions. The commission operates without legislative appropriation. President E. B. Fred and Prof. Selig Perlman of the University of Wisconsin and Maurice Terry of the Wisconsin council of Christians and Jews have outlined a program of civic education in tolerance and understanding for the guidance of the commission. George Dorsey, Milwaukee attorney for the National Association for the Advancement of Colored People, has expressed approval of the commission's statement of principles as being "voiced in generalities rather than singling out special

groups for mention." Judge Fred Evans is chairman of the commission.

* * *

Reports on Refugees Abroad

Your correspondent has been speaking on his observations this summer as a member of a commission of six which surveyed conditions in Europe for the Congregational Committee for War Victims and Reconstruction. In Scotland there are 30,000 children evacuated from London and other cities in southern England during the war who have lost all track of their parents. In Poland, where there are 1,000,000 orphans, effective relief work is being done by Methodist, Baptist and Church World Service camps, as well as by the Don Suisse and Save the Children funds. In Germany, where the severe drought has cut the usual wheat crop in half, occupation authorities told the commission that they are proceeding on two principles: since children are not responsible for what their fathers did and are the hope of the future, they should be fed first; and since no nation can be indefinitely sustained on charity, the local economy must be revived so it can produce. The Committee for War Victims and Reconstruction is attempting to raise $2,000,000 within the next 16 months for its work.

* * *

Realty Association Protests Professor's Statements

Because he has advocated federal public housing for veterans where such housing would be appropriate and valuable, a professor of land economics at the University of Wisconsin who is also a member of the city and state housing authorities has become the target of attack by the Wisconsin association of real estate boards. The realty group threatens to withhold the $700 it contributes annually to the university's scholarship fund if the professor's advocacy of such a plan continues. William T. Evjue, editor of the *Capital Times*, characterizes the association's action as "a brazen, shocking attempt to corrupt academic freedom at the university." The editor, an alumnus, has long warned that accepting grants from private corporations, a practice until recently forbidden by state law, would eventually react upon the university by undermining the integrity of its teaching.

* * *

And So Forth

Speaking to a crowded university theater audience here last week, Vera Micheles Dean, director of the Foreign Policy Association and authority on Russian affairs, urged that Russia be viewed with greater historical perspective and that understanding of the factors involved in the relationship of East and West be sought.

Meeting at Marinette recently, the Wisconsin Presbyterian synod voted opposition to the establishment of universal military training.

John Lewis, 73-year-old Milwaukee Presbyterian minister convicted of setting fire to his church, is serving sentence in Waupun state prison. ALFRED W. SWAN.

'Fats for Relief' Too Meager To Keep Factory Busy

The Nappanee relief soap factory operated by Church World Service at Nappanee, Ind., has a capacity of one ton of soap a day, but because churches and other

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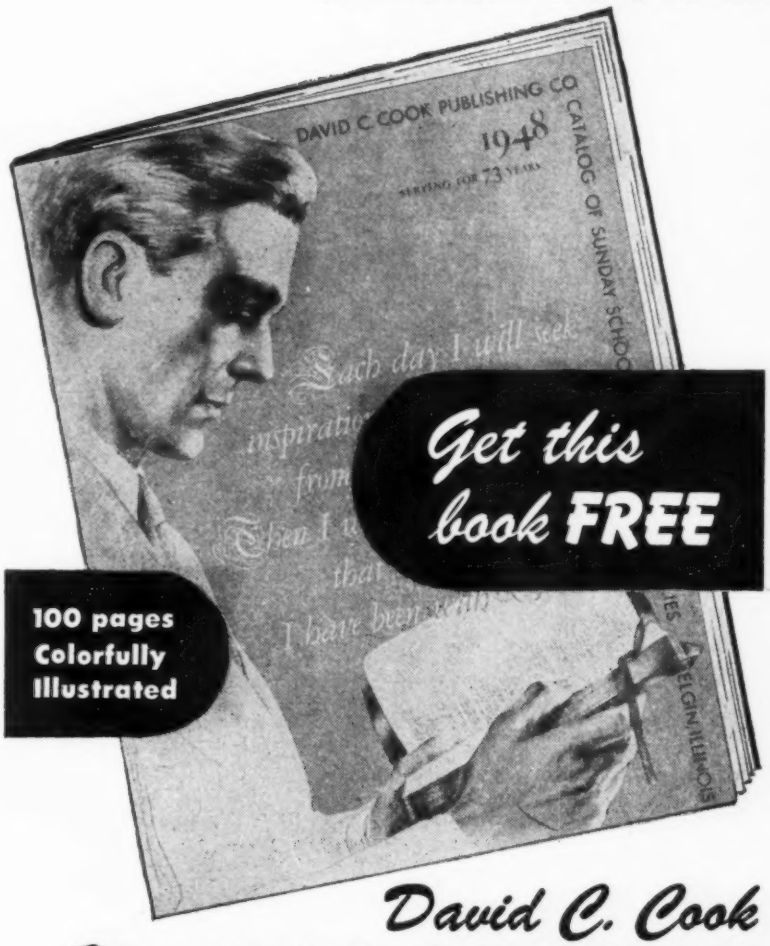

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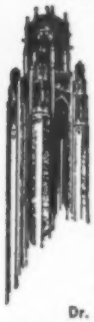

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Pittsburgh Gets Interracial O.K.

City Rates High in Survey Conducted by Fisk University Team—Investigate Procedures in Adoption

PITTSBURGH, Oct. 22.—This city was given a high rating as a place of residence for Negroes in the long awaited Fisk University survey report, which was released last week. Undertaken under a grant from the Pitcairn Crabbe foundation nearly two years ago, the survey sampled the reactions of Negro individuals and families toward treatment in religious, social, recreational, industrial, educational and general community associations. The report was accompanied by a 66-point set of recommendations for improvement of race relations and amelioration of conditions under which the 100,000 Negroes here must live. Negro-white relations were found to be most favorable in areas where both live together and least favorable where no Negroes live or in housing projects where artificial segregation has been attempted. Housing is the most critical problem, with deficiencies for Negro families running from 13 to 18 per cent higher than for white families. Negroes were found to be "marginal workers." Their employment in industries has declined from 9 to 6 per cent since the end of the war. Discrimination is much greater in the smaller industries. Attitudes of the police department, hospitals and clinics were rated low by the respondents, those of the public schools at the top. The churches were admonished to provide many more opportunities for interracial association.

* * *

Committee to Investigate Adoptions

As a result of frequent complaints from families whose applications for adoption of children have been refused, the federation of social agencies has named a citizens' committee to review adoption procedures. Howard C. Scharfe, pastor of Shadyside Presbyterian Church, is chairman. The announcement followed a protest meeting of about 100 citizens who brought against the child-care agencies charges of unwarranted and high-handed discrimination. Three subcommittees will deal with (1) adequacy of present state adoption laws, (2) adoption practices in Allegheny county and (3) written complaints of would-be foster parents.

* * *

Wheeling Closes Lid On Gambling

Long notorious as an open gambling town, Wheeling, W. Va., has cracked down on what has been estimated as a $25,000,000 business in illegal games of chance. The crusade began with a series of newspaper revelations. This publicity resulted in indictment of the city's leading gambling figure by the grand jury and in resignation of the city manager. The county sheriff has since prohibited bingo and football pools. Temporarily, at least, the Ohio river city is, like Steubenville, a "different" place.

* * *

Convention Deals with Protestant Strategy

Allegheny county's traditional Sunday school convention this year blossomed out as a full-fledged conference on church methods and Protestant cooperation. The Pittsburgh council of churchwomen, which was organized only a year ago under the presidency of Mrs. L. B. Moseley, reported adoption of a rounded program, including work at the morals court, collection of clothing for overseas relief and participation in civic affairs. Sunday sessions were given to Christian education and youth reports from the Oslo conference. Otis R. Rice of St. Luke's hospital, New York city, led a conference on ministry to the sick. In the annual meeting of the local council of churches, which concluded the convention, J. Quinter Miller, associate general secretary of the Federal Council, led a panel discussion on the fundamentals of a Protestant community strategy. William H. Schuette, Presbyterian layman, was re-elected president of the council.

* * *

And So Forth

The presbytery of Pittsburgh has asked the district attorney to enforce anti-gambling laws, with special reference to bingo. While church games have been comparatively few, the official attitude toward those sponsored by veterans and fraternal organizations has been lax. A huge outdoor game in Sharpsburg recently drew 4,000 patrons. The presbytery's letter requested action against both commercialized games and those conducted "under guise of charity or religion."

Norman C. Milliron, who is in his 25th year as pastor at First Evangelical United Brethren Church, was honored Sunday night for outstanding leadership in the community. The council of churches, of which he is a past president, sponsored the service. Fifteen representatives of as many organizations participated.

John D. Duff, Pittsburgh layman, was elected to the presidency of the Pennsylvania state council of religious education in the annual convention at Scranton last week.

O. M. WALTON.

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Germans Facing Smaller Rations

Failure of Harvests Means Even More Drastic Cuts—Uncertainty as to Future Spreads Distress

MAGDEBURG, GERMANY, Sept. 25.—In other years, the fall was our best season so far as food was concerned. It was for those who had the money to supplement their rations with grain, potatoes, vegetables and fruits from the farms. This year it is not so. Because of the drought, which in some parts of the country lasted for months, the harvest has been only half of normal. Potatoes, which formerly could be bought for months ahead, are available only in weekly portions. Other vegetables are entirely lacking. There is no food for cows, hence no butter; so our already tiny ration of fat will probably become even tinier. When a grocer does have something to sell, customers wait at his door in long lines hoping to be able to buy at least one item. One does not know from day to day whether it will be possible to obtain food. Our hopes that the ration of 1,550 calories might gradually be increased have evaporated. The approaching winter will be the last for many who will be unable to survive on their scant rations. We plan not for months or years, but only for days. Not that long-range plans are unnecessary; but we simply will not be able to carry them out. Whether there will be economic and political improvement does not depend on us alone. Everything is so uncertain.

* * *

Hanover Churches Slowly Being Repaired

The market church in Hanover was used for the first time since its restoration when Hans Lilje was consecrated as the new bishop of Hanover to succeed Dr. Marahrens. Before the war, the city had 37 Protestant and 14 Catholic churches. During the war 13 Protestant and 3 Catholic churches were destroyed, and 9 Protestant and 3 Catholic churches were severely damaged. The work of rebuilding and repairing the churches is hampered by the lack of material, which can be assigned to them only in very small amounts because of the urgent calls for factories and houses. There is, too, a serious shortage of workmen in the building trades. It will probably be a long time before many of the churches can be repaired or rebuilt.

* * *

Refugees Reunited by Former Pastor

During the last days of the war, the 3,000 inhabitants of Hohensalzburg in what was formerly East Prussia were forced to flee. They went to various parts of Germany. Recently the pastor who formerly served the Protestant congregation in Hohensalzburg invited the members of his parish to come to a reunion in Bielefeld, in western Germany, where he is now staying. They came—from Bavaria and Württemberg, from Saxony and Hesse, from the Rhine country and from the north, 100 strong, men, women and young people, to take part in the services and gatherings arranged for them. There was even a wedding. More than 200 former members of the Hohensalzburg congregation are dead and 500 to 600 are miss-

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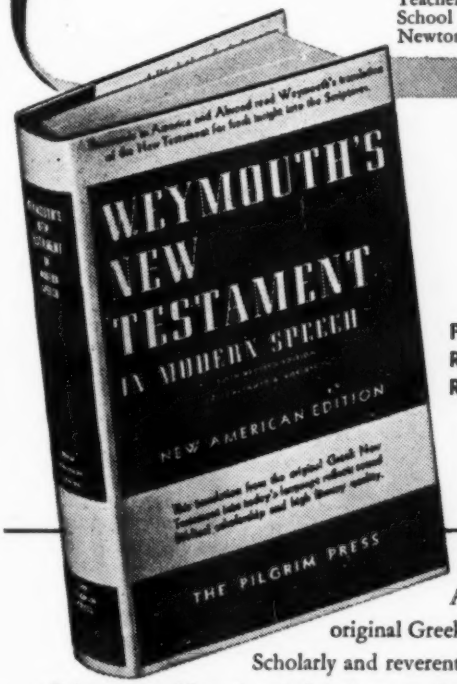

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ing. Their names were read during a memorial service.

* * *

Should Christians Wear Badges?

A Berlin weekly recently suggested that Christians should wear badges with the word "Christ" printed on them so they may know each other when they meet in public places. It seems a rather poor idea. Some people are shy and reluctant to publish their Christian faith. Only a small minority are in earnest about being members of the church of Christ, and these few might find it helpful to be able to identify fellow believers by their badges. But badges are cheap and not always in good taste. Besides, there have always been too many badges in Germany, particularly under Hitler. And it is likely that some people would be careful to wear the badges in public yet not live up to the religion the badges signify. Good Christians have been able in the past to show by their lives that their Christian beliefs were important and vital.

* * *

Sects Invade Private Homes For Converts

In times such as these, small religious sects and other such groups seem to be unusually active, as if they believe that people disappointed in postwar developments will be ready to turn to new ideals. In central Germany, a group called the International Bible Students is particularly busy. The members hold meetings in the cities and villages. If people do not accept the public invitation they issue, they invade private homes and try to "convert" the residents. So far, they do not seem to have been very successful. They are trying hard, but they go beyond certain limits which everyone feels must be respected even by critics of traditional Christianity.

* * *

Dibelius Appeals for More Service to Church

In a recent sermon Otto Dibelius, bishop of Berlin, appealed to Christians to cease being passive. "Compulsory military and work services for young people have gone," he said, "but service within the church remains. This should be our principle: The person who really wants to be a Christian must do some active church work for at least three years. He should take part in women's work, in the choir, in the Sunday school, in social work or in some other church activity. What are you waiting for? The need is urgent. Every hand is needed."

SIEGFRIED SCHARFE.

Preview of a Divided America
By Harold E. Fey

What happens in a community when a sectarian group attempts to exploit funds intended for the public schools? Here is a factual report of a situation of this kind in one of America's principal cities, Cincinnati, Ohio. It describes the critical position in which every community, large or small, may be placed in the fight to maintain the traditional principle of the separation of church and state.

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UNITARIAN GENERAL CONFERENCE

(Continued from page 1339)

especially by the warmongering press. Rabbi Joshua Loth Liebman, author of *Peace of Mind*, gave the Pearson lecture on "Sources of Hope for This Atomic Age." He declared that liberal religion cannot dismiss but must come to grips with the mood of pessimism and fatalism evident in religion, philosophy and literature today.

Confer with the President

A small group of Unitarian leaders visited the White House and conferred with Mr. Truman. President Frederick May Eliot of the American Unitarian Associa-

tion offered "the energetic support" of the denomination in the President's campaign to enlist the resources of the American people to meet the tragic needs of the whole world. Indicating that he knew of the fine work of the Unitarian Service Committee, President Truman said: "We have never asked for territory and we have never asked for reparations; we have never asked for anything but peace in the world and the return of prosperity to those nations which were devastated by war."

HOMER A. JACK.

The Church Roll

E. D. Lucas has been named new director for Church World Service in the Dominion of India and Pakistan.

F. Kiss, professor of anatomy at the University of Budapest, arrived Oct. 30 to begin a speaking tour of the United States and Canada under the auspices of the Intervarsity Christian Fellowship.

Marc Boegner, president of the French Federation of Reformed Churches, is visiting churches and missions in Madagascar, Religious News Service reports. Dr. Boegner reports that nationalistic uprisings in the island have created acute problems for Protestant churches. In the Tananarive district alone, 300 of 325 churches have been completely ruined.

Charles B. Shaw, librarian of Swarthmore College, has left for China to spend six months evolving a long-range plan for developing the libraries of the 13 mission-supported colleges in that country.

Charles Johnson, who represented the Protestant youth of Oklahoma at the World Conference of Christian Youth in Oslo, has been appointed as the state's first full-time field worker for cooperative Christian youth enterprises.

John A. Mackay, president of Princeton Theological Seminary, will assume the chairmanship of the International Missionary Council Jan. 1, Religious News Service reports. He succeeds James C. Baker, Methodist bishop of the San Francisco area.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Foxes of Harrow (Fox) Rex Harrison, Maureen O'Hara. *Drama.* The rise and fall of an illegitimate Irish gambler-adventurer in New Orleans of the 1830's who wins a fortune through cards and the stock market, establishes a fabulous estate and a hate-filled marriage, loses riches in a panic, begins again. Each phase of overlong, unmotivated, *cliché-ridden* tale can be anticipated. Handsomely done, peopled by unadmirable characters, stilted, scarcely convincing. M

Her Husband's Affairs (Col.) *Farce.* Advertising man's ideas for furthering career get him into all sorts of scrapes from which his wife's timely but resented devices rescue him in the nick of time. Unpretentious, sometimes in rather poor taste, entirely improbable but *spirited* and fun. Occasionally lampoons advertising, but not dangerously. M,Y

Magic Town (RKO) Ned Sparks, James Stewart, Jane Wyman. *Comedy.* Chancing upon the "perfect average" in towns, opinion poll taker moves in to exploit it as a short cut for his surveys. His ruse revealed and the town ruined through consciousness of its own uniqueness, he seeks to make amends. As in all *fables* or caricatures, *truths* show through the exaggeration. First portions excellent satire, final "redemption" too contrived and even a bit maudlin for effectiveness. Some striking use of camera to convey subtle facets of character and situation. M,Y,C

The Unconquered (Par.) Gary Cooper, Howard DaSylva, Paulette Goddard. *Melodrama* set in and around Fort Pitt during Indian uprisings of early 1700's. Fantastic deeds of derring-do, Indian battles, miraculous escapes, bloody brawls, etc. Over two hours of technicolored action on a broad scale by cardboard characters and well trained crowds. *Stupendous hokum,* extremely unconvincing. M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Boomerang!, Brief Encounter, Crossfire, The Farmer's Daughter, Great Expectations, The Late George Apley, Man's Hope, Miracle on 34th Street, Mother Wore Tights, My Darling Clementine, Odd Man Out, The Sea of Grass, Stairway to Heaven, This Happy Breed. 11-5-47

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British edition by The Tyndale Press, London

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By Cornelius Van Til

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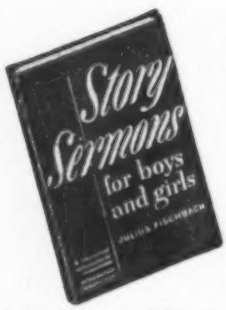

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